ŚRĪ CAITANYA MAHĀPRABHU

1939

ALL GLORY TO ŚRĪ ŚRĪ GURU AND GAURĀṄGA

ŚRĪ
CAITANYA MAHĀPRABHU

BY

TRIDAṆḌIBHIKṢU

BHAKTI PRADĪPA TĪRTHA



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ŚACĪNĀTHA ROY CAUDHURĪ

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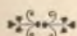
THE LOTUS FEET

OF

HIS DIVINE GRACE OM VIṢṆUPĀDA
PARAMAHAṂSA

ŚRĪ ŚRĪMAD BHAKTI SIDDHĀNTA SARASVATĪ
GOSVĀMĪ ṬHĀKURA

the former President-Ācārya of the Viśva-Vaiṣṇava-Rāja-Sabhā, in Whom the writer has taken absolute shelter, Who is the Ocean of Mercy, Whose heart melts at the sufferings of the people, and Who, out of His Infinite Causeless Mercy, has taken great interest in making him drink the nectarine milk of Divine Love coupled with *Yukta-Vairāgya,* though unwilling and blinded by ignorance, this humble work of the author is *most respectfully dedicated* as an humble offering on the occasion of the sixty-fifth Anniversary of His Advent





His Divine Grace Om Vishnupad Paramahamsa
Sri Srila Bhaktisiddhanta Saraswati Gosvami Prabhupad.

PUBLISHER'S PREFACE

By the publication of this work on Śrī Caitanya Mahāprabhu it is intended to place before the public an authentic account of the Career and Teaching of Lord Caitanya from the pen of a really competent person, in the English language and in a form that will meet the requirements of those who want more detailed information than is available in the "Life and Precepts of Śrī Caitanya Mahāprabhu" by Śrīla Ṭhākura Bhakti Vinoda. The writer has brought out this work strictly in the line of the thought of Śrīla Ṭhākura Bhakti Vinoda which duty was bequeathed to him by the latter, his Śrī Gurudeva.

His Holiness Tridaṇḍī Svāmī Śrīmad Bhakti Pradīpa Tīrtha Mahārāja is the seniormost Sannyāsī preacher of the Gauḍīya Mission and has visited in that capacity most parts of India, several countries of Western Europe and Burma. He has been the worthy medium for the propagation of the Message of Śrī Caitanya Mahāprabhu in its pure and authentic form to his numerous hearers. Many of the present members of the Gauḍīya Mission had been attracted to its fold by the force of his saintly personality. The great characteristic of Śrīla Tīrtha Mahārāja is the transparent and childlike simplicity and absolute sincerity of his spiritual nature. His Holiness is, therefore, rightly entitled to speak with authority on Śrī Caitanya Mahāprabhu. It is impossible to praise the pure devotee of the highest order in mundane language without committing deliberate offence at his feet. This consideration and my own unworthiness for the task stand in the way of my attempting to give in greater detail my impressions of his personality, which I have received by his causeless mercy in course of my humble pupilage at his holy feet.

His Holiness is the Chairman of the Governing Body of the Gauḍīya Mission and the Rector of Ṭhākura Bhakti Vinoda Institute at Śrīdhāma Māyāpura (Nadīā). He was given charge of the spiritual guidance of the first batch of preachers who were sent out to England in 1933 by His Divine Grace Paramahaṃsa Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Mahārāja. He has had thus a very long and varied practical experience of the attitude of the present-day world towards Religion, as a missionary of over 20 years' standing, and his book will be appreciated as much for its unquestioned spiritual value as for the simplicity and charm of its style and method of narration. We have no doubt it will be recognised as the best popular manual as well as a standard work on the Universal Religion of all enlightened souls.

Thanks are due to Messrs. Thompson & Co., Ltd., for enabling this book to be published within a very short time and for the excellence of its printing and general get-up.

The publication has the approval and sanction of His Divine Grace Paramahaṃsa Śrīla Ananta Vāsudeva Paravidyābhūṣaṇa Gosvāmī Mahārāja, the Most Revered Spiritual Head of the Gauḍīya Mission, erstwhile collaborator of His Divine Grace Paramahaṃsa Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Mahārāja (Successor of Śrīla Ṭhākura Bhakti Vinoda in the Gauḍīya Vaiṣṇava Preceptorial Line), in the production of a spiritual literature whose real import is likely to be misunderstood, for world-wide propagation of the Teaching of Śrī Caitanya Mahāprabhu.

ALOĀ, MYMENSINGH,
BENGAL,
February 8, 1939.

ŚACĪNĀTHA ROY CAUDHURĪ

PREFACE

THE Career of Śrī Caitanya Mahāprabhu is illustrative of His Personality as the Supreme Teacher of Religion, or the Absolute Himself.

The recent awakening of interest in Religion that is noticeable among the literate of this country, both young and old, naturally demands to be fostered and guided on the right lines. It is the humble submission of the writer that the study of the Career of Śrī Caitanya Mahāprabhu provides the effective help for this purpose. For first-hand and full information of His Career, the reader must study the original works, *viz.*, Śrī Caitanya Bhāgavata and Śrī Caitanya Caritāmṛta of Ṭhākura Vṛndāvanadāsa and Kṛṣṇadāsa Kavirāja Gosvāmī respectively, with the commentaries of His Divine Grace Śrīmad Bhakti Vinoda Gosvāmī Ṭhākura and His Divine Grace Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura, under a competent spiritual instructor.

Gosvāmī Ṭhākura Bhakti Vinoda, the great Pioneer Vaiṣṇava Ācārya of the present period, has explained the Career and Teachings of Śrī Caitanya Mahāprabhu by pointing out the manifold errors and inadvertences that had been circulated by reckless intellectualism or for immoral sectarian purposes. The present writer had the good fortune of studying the subject carefully at the Lotus Feet of His Divine Grace Gosvāmī Ṭhākura Bhakti Vinoda, his Spiritual Preceptor. He has tried loyally to express the Truth that he has received by the method of submissive enquiry and guided service of his Divine Master.

The present movement for the propagation of pure devotion, based on the revived study of the Career of the Supreme Lord Śrī Caitanya Mahāprabhu, was

also initiated by His Divine Grace Gosvāmī Ṭhākura Bhakti Vinoda. It was carried on by His Divine Grace Paramahaṃsa Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura, the Spiritual Successor of Gosvāmī Ṭhākura Bhakti Vinoda who belonged to the Preceptorial Line of Śrī Rūpa and Śrī Sanātana Gosvāmīs, the original Apostles of the Teachings of Śrī Caitanya Mahāprabhu. His Divine Grace Paramahaṃsa Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura was the Śikṣā-Guru of the unworthy writer and this short brochure on the Career of the Supreme Lord is an humble effort for the service of His Divine Grace under the direction of his successor the present Ācārya His Divine Grace Paramahaṃsa Śrīla Ananta Vāsudeva Paravidyābhūṣaṇa Gosvāmī Mahārāja.

He is indebted to Mahāmahopadeśaka Śrīpāda Nārāyaṇadāsa Adhikārī, Bhaktisudhākara, Bhakti-śāstrī, M.A., of the Ravenshaw College, Cuttack and Mahāmahopadeśaka Śrīpāda Sundarānanda Paravidyāvinoda, B.A., Editor of the 'Gauḍīya', the only weekly Journal on unalloyed devotion to the Absolute Person, for their kind and valuable suggestions in going through the book.

The author's grateful thanks are also due to V. Nārāyaṇan, Esq., M.A., M.L. of the University of Madras for kindly looking over the proofs and for preparing the Index.

THE AUTHOR



His Divine Grace Om Vishnupad Paramahamsa
Sri Srila Sachchidananda Bhaktivinode Thakur.

TRANSLITERATION

आ	Ā	Ācārya	आचार्य
ई	Ī	Īśvara	ईश्वर
ऊ	Ū	Rūpa	रूप
ऋ	Ṛ	Ṛgveda	ऋग्वेद
अं	Ṃ	Saṃhitā	संहिता
अः	Ḥ	Tapaḥ	तपः
ङ	Ṅ	Gaurāṅga	गौराङ्ग
च	C	Caitanya	चैतन्य
ञ	Ñ	Sañjaya	सञ्जय
ट	Ṭ	Nāṭśālā	नाटशाला
ठ	Ṭh	Maṭha	मठ
ड	Ḍ	Gauḍīya	गौडीय
ढ	Ḍh	Raḍh	राढ
ण	Ṇ	Nārāyaṇa	नारायण
श	Ś	Śrī	श्री
ष	Ṣ	Viṣṇu	विष्णु
स	S	Sādhu	साधु
ज्ञ	Jña	Jñāna	ज्ञान
क्ष	Kṣa	Lakṣmī	लक्ष्मी
ழ	Ḻ	Tamiḻ	தமிழ்

ABBREVIATIONS

A. C.	After Christ
Bh.-R.-S.	Bhakti-Rasāmṛta-Sindhu
D. V.	Dakṣiṇa Vibhāga
P. V.	Pūrva Vibhāga
Pa. V.	Paśсima Vibhāga
Bhāg.	Śrīmad-Bhāgavata
Cait.-Bhāg.	Śrī Caitanya Bhāgavata
Cait.-Carit.	Śrī Caitanya Caritāmṛta
Ch.	Chapter
fn.	Footnote
Gītā.	Śrīmad-Bhagavad-Gītā
Par.	Paragraph
P. K.	Pūrva Khaṇḍa
Śl.	Śloka

CONTENTS



His Holiness
Tridandi Swami Srimad Bhakti Pradip Tirtha Maharaj
(Author of the Book)

ALL GLORY TO ŚRĪ ŚRĪ GURU AND GAURĀṄGA

ŚRĪ CAITANYA MAHĀPRABHU

INTRODUCTORY CHAPTER

THE DIVINE LĪLĀ IS ETERNAL

THE Supreme Lord is not a historical person. The Divine Deeds of Śrī Caitanya Mahāprabhu are eternally enacted on the Highest Plane of the Absolute Realm. His Deeds are incomprehensible to human intelligence. But they have been described in the Scriptures in such a form that they may become intelligible to us if we listen to them with due submission from the lips of Absolute-realised souls. Such Narratives of the Divine Deeds are identical with the Deeds Themselves.

AVATĀRA

The Divine Narrative of the Eternal Līlā of Mahāprabhu Śrī Kṛṣṇa-Caitanya descends to the mundane plane along with His Līlā. Śrī Caitanya Bhāgavata written by Ṭhākura Vṛndāvanadāsa and Śrī Caitanya Caritāmṛta written by Kavirāja Kṛṣṇa-dāsa Gosvāmī, which deal with the Divine Līlā of the Supreme Lord in this world, do not belong to the category of historical and biographical works that record mundane occurrences. The Eternal Līlā of the Supreme Lord appeared to the view of the people of that period in the form of mundane events. But the Birth and Deeds of Śrī Kṛṣṇa-Caitanya Mahāprabhu remain inaccessible to the cognizance of non-devotees even when They make Their appearance in this world.

A WORD OF CAUTION

This brief outline of the Divine Līlā of Śrī Kṛṣṇa-Caitanya Mahāprabhu should be perused as an authentic account of transcendental occurrences whose esoteric meaning can be understood only by submissive listening from the lips of Absolute-realised souls. If this sketch is perused in this cautious and reverent spirit, it may, perchance, enkindle in its fortunate readers their erstwhile slumbering loving devotion to the Lotus Feet of Śrī Caitanya Mahāprabhu, induce in them firm faith in His Teachings and enable them to find the real Spiritual Preceptor from Whom they may realise the transcendental Truth by submissive listening and unconditional service.

EPISTEMOLOGY OF TRANSCENDENTAL KNOWLEDGE

The real knowledge of a religious subject can be obtained only by the method of submissive enquiry and unconditional service of the Guru or *bona fide* Spiritual Preceptor. Submission to the Guru is the first step on the path of spiritual life. But in consequence of the prevalence of erroneous ideas and misconceptions about the Divine Personality of Śrī Gurudeva, unfit persons pass themselves off and are accepted as spiritual guides. This short sketch seeks to popularise the right conception of the Spiritual Preceptor fully displayed by the Career of Śrī Kṛṣṇa-Caitanya Mahāprabhu.

THE ETERNAL APOSTOLIC LINE REPRESENTED BY GOSVĀMĪ ŚRĪLA ṬHĀKURA BHAKTI VINODA

The Narrative of the Divine Līlā of Mahāprabhu Śrī Kṛṣṇa-Caitanya has come down to our Age from the original Apostles, Śrī Rūpa and Śrī Sanātana Gosvāmīs, through His Divine Grace Ṭhākura Bhakti

Vinoda and His Divine Grace Paramahaṃsa Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura. The spiritual authenticity of this short account is due to the fact that it is the outcome of the author's humble effort in the service of his Divine Masters, Śrīla Ṭhākura Bhakti Vinoda, Paramahaṃsa Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura and Paramahaṃsa Śrīla Ananta Vāsudeva Paravidyābhūṣaṇa Gosvāmī Mahārāja in the Divine Preceptorial Line.

CONNECTION WITH THE MĀDHVA COMMUNITY

Ontologically the Vaiṣṇava Dispensation is fully in the line of the Vedic Revelation as expounded in the Upaniṣads. Vedic Vaiṣṇavism has had to face the determined hostility of the empiric sectarian creeds and organised atheism both during the historic as well as pre-historic periods. During the historical period, the true Vaiṣṇava thought and practices were successfully revived by the Vaiṣṇava Ācāryas who founded the four mediaeval Vaiṣṇava Sampradāyas or organised Communities. The Gauḍīya Vaiṣṇava Community which seeks to follow the Teaching of Mahāprabhu Śrī Caitanya is historically descended from the Mādhva Community, Mahāprabhu Himself having entered the same by accepting as His spiritual preceptor Śrī Īśvara Purī, a disciple of Śrī Mādhavendra Purī. For this reason the Gauḍīya Vaiṣṇava Community is also sometimes designated as Mādhva Gauḍīya Vaiṣṇava Sampradāya and the preceptorial line from Śrī Kṛṣṇa to Śrī Mādhavendra Purī is common to both Communities.

TRUE INTERPRETATION OF THE VEDĀNTA-SŪTRAS

The interpretation of the Vedānta by Śrī Śaṅkarācārya throws no light on the Personality and Revels of the Absolute. Śrīla Ṭhākura Bhakti Vinoda, the pioneer of the revived study and practice of the religion of unalloyed devotion taught

by Mahāprabhu Śrī Caitanya, holds that the purpose of Śaṅkara was to reconvert the Indian population from Buddhism to Vedism. This was actually effected by means of Śaṅkara's Māyāvāda interpretation of the Vedānta-Sūtras according to which the world of our experience is a delusion and the individual soul is identical with the Brahman into which he merges on the termination of his illusory individual existence. Śaṅkara's teaching is not substantially different from Buddhism. It is sought to be deduced from the Vedānta-Sūtras whereas Buddhism is professedly opposed to the Vedas. Śaṅkara rendered a much-needed service to the Vedic Religion by bringing about the restoration of external popular allegiance to the Veda. The price which he paid was very heavy, *viz.,* the promulgation of the doctrine of Māyāvāda which identifies the individual soul with the Brahman and declares the world of our experience to be an illusion without any basis in the Reality. This Māyāvāda Monism, as propounded by Śaṅkara, has been during the post-Buddhist period, the greatest enemy of Vedic Theism which bears the name of Vaiṣṇavism. Śrī Caitanya Mahāprabhu has finally knocked the bottom out of impersonal Monism by His doctrine of *Acintya-Bhedābheda* which offers the only natural and ontologically admissible sense of the Vedānta-Sūtras as is explained by Śrī Baladeva Vidyābhūṣaṇa in his Govinda-Bhāṣya.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥*

* I bow down my head to the Lotus Feet of my Divine Master Who, out of His infinite causeless mercy, has opened my inner spiritual eyes long sealed in the gloom of ignorance, by the spike of the eye-salve of Transcendental Knowledge.

ŚRĪ CAITANYA MAHĀPRABHU

CHAPTER I

HIS DESCENT

ŚRĪDHĀMA MĀYĀPURA

ASIA is pre-eminently the greatest Spiritual Continent in the world; and in Asia, India stands foremost in this respect. The beautiful circular tract of land with a circumference of 32 miles called Navadvīpa is situated about 70 miles to the north of Calcutta, in the district of Nadīā (Bengal). Śrīdhāma Māyāpura, the heart of Navadvīpa, was the greatest seat of learning in India in bye-gone days, when people, from far and near, used to flock there for receiving the highest educational culture and enlightenment the world could impart. The district of Nadīā had then a world-wide reputation as the centre of Poesy, Art, Literature, Science and, above all, Philosophy of all kinds. In the eyes of devotees, Śrīdhāma Māyāpura is the unparalleled ever-fresh lovely Garden bearing in its bosom the Wish-Yielding Tree of Transcendental Love.

SOCIO-RELIGIOUS CONDITION OF BENGAL

The unsatisfactory socio-religious condition of Bengal at the time when the Supreme Lord Śrī Caitanya Mahāprabhu made His Advent into this

world, has been described in Śrī Caitanya Bhāgavata and Śrī Caitanya Caritāmṛta, respectively. Men of affluence lavishly wasted their wealth in such frivolous whims as the wedding of dolls and cats, and nautches and courtesans. The pedagogues of Navadvīpa, whenever they met one another, engaged themselves in barren polemic discussions often resulting in unseemly fracas. The ordinary people revelled in gambling, carousing, merry-making and other pastimes of a low order. Worship of sundry gods actuated by selfish motives or stoic abnegation or pseudo-asceticism was the religious cult in vogue at that time. The will of the sacerdotal caste was regarded as the voice of God.

THE SECONDARY PURPOSE OF THE LORD'S DESCENT

The Supreme Lord Śrī Kṛṣṇa says in the Gītā (Ch. IV, 7-8), "Whenever religion is scoffed at or slandered and irreligion prevails, I descend (*i.e.*, manifest My Eternal Beautiful Form in the mundane plane) in every Age, in order to protect the Sādhus and destroy the demons and re-establish the Eternal Religion of Divine Love cleansed of all worldly dross. Such is the law of My Descent or Avatāra. I am All-Will. I descend when I will. When religion is stigmatised or distorted, when the gods or godlike souls are persecuted by the demons or demoniac characters and irreligion or sinful or ungodly principles of the latter predominate in the name of religion, it is then that I manifest Myself in this world out of My Divine prerogative, through the agency of My Yoga-Māyā (Internal Self-conscious Supreme Energy) and remove those stigmas cast upon the Eternal Religion commonly known as *Sanātana-Dharma* to which *Daiva-Varṇāśrama-Dharma* is a stepping stone. In order to adjust the social order of this world to My Divine Purpose, I have introduced this system of *Daiva-Varṇāśrama*

according to qualification and deed of fallen souls through the agency of My Mahā-Māyā (Gītā, Ch. IV, 13 & Bhāg., Canto XI, Ch. 5, 2). Where there is no such classification of society according to quality and action based on theistic principles, there is to be found no Karma-Yoga, no Jñāna-Yoga, not to speak of Bhakti-Yoga, enjoined by the Scriptures. On the contrary, the society becomes a hot-bed of chaotic disorder of disruptive elements. I, therefore, descend to re-establish this spiritual system by removing its defects and deformities. But a true devotee must relinquish the society of those who are averse to My worship, and the practices of Karma-Yoga, Jñāna-Yoga, Aṣṭāṅga-Yoga and all mental and altruistic exploits of the empiric school. He should also abandon *Varṇāśrama-Dharma* (the socio-religious duties enjoined in the Scriptures) and unreservedly surrender himself to Me and Me alone. I shall deliver him from the bondage of My Māyā which is very difficult to surmount without My Grace (Gītā, Ch. XVIII, 66; Ch. VII, 14; Cait.-Carit., Madhya, Ch. 22, 90; Bhāg., Canto IV, Ch. 31, 33-35; Canto X, Ch. 48, 22 & Canto XI, Ch. 11, 32)."

"I descend in every Age but My Descent in the Kali-Yuga (the Black Age of sin and sorrow), though identical with Myself, has this special characteristic that this Ācārya-Līlā of Mine teaches the world that none is fit to be a teacher of world-religion unless he practises the same in his own life. Hence, this Descent is called Kali-Yuga-Pāvanāvatāra (the Absolute Redeemer and Saviour in Kali-Yuga). He is, therefore, the Highest and the Most Munificent of all My Descents as He re-establishes the Eternal Religion of Divine Love and confers this Love upon one and all, irrespective of caste, creed, colour or community, by means

of Nāma-Saṃkīrtana, the Yuga-Dharma or the Universal Church of the Age. Hence, Nāma-Saṃkīrtana is both the Means as well as the End which is Kṛṣṇa-Prema. My sincere devotees in this Age are naturally attracted by the Truth, Beauty and Harmony of the Teachings as well as the Deeds of this Descent. The most wonderful feature of this Descent is that He blesses not only the Sādhus but even the most devilish characters with Divine Love by making them sing the glories of the Holy Name identical with the Supreme Lord Himself, and not by killing them outright like My Former Descents."

When पञ्चोपासना (Henotheism), बह्वीश्वरवाद (Polytheism) and जीवब्रह्मैक्यवाद (Pantheism or Theory of *Jīva's* Oneness with Abstract Brahman) prevailed all over the country and the people were deluded by the Nescience-Energy (Māyā) the Supreme Lord Śrī Kṛṣṇa appeared as Śrī Kṛṣṇa-Caitanya (He Who awakens Śrī Kṛṣṇa in every *Jīva*-soul) in order to teach the people of the world that Śrī Kṛṣṇa is the only Object of worship, because "He is the Supreme Lord without a second. He is the All-Beautiful Transcendental Human Form of All-Love, All-Intelligence and All-Bliss. He is Himself Beginningless, yet He is the Beginning of all. He is Govinda (*i.e.,* the Knower of the hearts, the Lord of the senses, the Knower of the Vedas and the Sustainer of the worlds). He is the Prime Cause of all causes. (Brahmasaṃhitā, Śl. 1)." In His Majestic Aspect, He is Nārāyaṇa or Viṣṇu in Vaikuṇṭha, worshipped with reverential aptitude by His devotees. In His All-Loving Aspect, He is Śrī Kṛṣṇa, *i.e.,* He Who attracts all by His (1) Rūpa-mādhurī (All-attractive Beautiful Form), (2) Veṇu-mādhurī (All-attractive Melodious Flute), (3) Līlā-mādhurī (All-attractive Glorious Deeds) and

(4) Prema-Bhakta-mādhurī (All-attractive Servitors), and is worshipped with confidential loving service by His ardent devotees in Vraja. The above fourfold Super-excellent Qualities of Kṛṣṇa distinguish Him from all His other Manifestations. He is unintelligible to limited human understanding. *Śaraṇāgati* (unconditional surrender and submissive listening to the *Sat Guru*) is the only means to approach Him (Gītā, Ch. II, 7; Ch. VII, 14 & Ch. XVIII, 66). Śrī Caitanya Mahāprabhu, the Supreme Lord Himself, taught this *Śaraṇāgati* to all *Jīva*-souls by His Divine Career and inspiring precepts. This is also the message of the last śloka of the Gītā which supplies the clue to the spiritual life of a true devotee.

THE PRIMARY ESOTERIC PURPOSE OF THE LORD'S DESCENT

The primary esoteric purpose of the Lord's Descent has been mentioned in the Caitanya Caritāmṛta (Ādi, Ch. I, 6), the purport of which is as follows. The three desires, for the fulfilment of which the Supreme Lord Śrī Kṛṣṇa manifested Himself on earth as Śrī Kṛṣṇa-Caitanya, are :—(1) to realise the depth of Śrī Rādhā's Love for Himself, (2) to realise His Own wonderful Sweetness tasted by Śrī Rādhā and (3) to experience the Bliss Śrī Rādhā derives in His Divine Company. The Supreme Lord Kṛṣṇa is the Only Enjoyer. He cannot enjoy His Own Sweetness and Love in His Predominating Enjoying Aspect unless He assumes His Predominated Aspect of Śrī Rādhā, the Object of His Enjoyment. The Supreme Lord is Omnipotent. He is also identical with His Hlādinī Power or Intrinsic Exhilarating Energy. By means of this Energy, Kṛṣṇa, Who is Infinite Bliss, exhilarates Himself as well as His devotees. The Supreme Lord Kṛṣṇa in His Own Co-ordinate Form of Śrī Kṛṣṇa-Caitanya eternally fulfils the above threefold

desires. Śrī Kṛṣṇa-Caitanya is the Eternal Combined Manifestation of Śrī Rādhā and Kṛṣṇa in one Body (*Ibid,* Śl. 5). In His essence He is Kṛṣṇa Himself, Whose Mind is entirely saturated with the ecstatic Divine Emotions of Śrī Rādhā and Whose complexion of nimbus-cloud is enveloped by the golden glow of Śrī Rādhā's Body. Śrī Rādhā is the Divine Figure of Mahābhāva, the highest pitch or culmination of Divine Love. Separation-in-love for Kṛṣṇa is the characteristic feature of Her inner Nature. Śrī Kṛṣṇa-Caitanya displaying the Role of Śrī Rādhā is found deeply absorbed in Śrī Rādhā's separation-in-love for Kṛṣṇa; and, in His ecstatic rapture of love, He used to cry out, "Where is My Beloved Son of Nanda, the very Life of My Life? Whither shall I go? Where shall I find My Beloved Flutist? My Heart breaks at His separation." Śrī Kṛṣṇa-Caitanya in the Role of Śrī Rādhā tastes Her love for Kṛṣṇa. In His Secondary Aspect, He is the Ācārya teaching the world how to attain Kṛṣṇa and Kṛṣṇa-Prema, the *summum bonum* of human life, by means of Nāma-Saṃkīrtana Which is both the Means as well as the End. These two Aspects of His Līlā should not be confounded. Be it remembered, that the Līlā of the Lord in either Aspect cannot be realised by dissertations or philosophical discourses or keen intellect. He reveals Himself only to one whom He favours. He shows His Own Form to His ardent and loyal devotees (Kaṭhopaniṣad, 1. 2. 25).

CHAPTER II

BIRTH AND CHILDHOOD

नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विषे नमः ॥*

On the evening of February 18, 1486, when the fullmoon was eclipsed and loud chant of the Name of Hari surcharged the sky (the usual custom from time immemorial), Supreme Lord Śrī Kṛṣṇa-Caitanya made His Appearance at Śrīdhāma Māyāpura, the then Oxford of Bengal. His father was Jagannātha Miśra, better known as Miśra Purandara, a real Vaiṣṇava householder and a Sanskrit scholar of great repute. His mother was Śacī Devī, a daughter of Nīlāmbara Cakravartī, the leading astronomer and a reputed astrologer of the day.

INFANCY

THE LORD'S NAMING CEREMONY

In His naming ceremony, the new-born Baby was named 'Nimāi' from the Nimba-tree for keeping off the god of death who had snatched away eight children from His mother's bosom. He was also called 'Gaurāṅga' on account of His extremely handsome complexion of molten gold. But Nīlāmbara Cakravartī named Him 'Viśvambhara' as the dearth of devotion was removed by His Advent and the felicity of the world filled to the brim. To test the natural aptitude of the new-born Baby, when such articles as paddy, fried rice, clod of earth, gold,

* We offer our humble prostrated obeisances to the Supreme Lord Who is the most Munificent—the Free Giver of the Love of Kṛṣṇa, Who is Kṛṣṇa Himself—Whose Name is Kṛṣṇa-Caitanya and the Complexion of Whose Body dims the lustre of molten gold.

silver and a copy of Śrīmad-Bhāgavata (the Holy Book on Śrī Kṛṣṇa-Līlā) were placed before Him, He stretched out His little Arms and embraced Śrīmad-Bhāgavata, indicating the only Ideal of His Life's Mission.

As the Baby learnt to go about the yard on His Knees and Hands, it filled all beholders with intense joy and love for the Child.

THE LORD AND THE DIVINE SERPENT (ŚEṢA)*

Once upon a time, Śacī and Jagannātha found their little Baby couched on a coiled hooded Serpent. They at once raised a hue and cry on which the Divine Being slowly made off.

THE LORD AND THE HOLY NAME

From morning till evening, the house of Śacī-Jagannātha echoed with the blissful Name of Hari. The Child would weep if no one chanted the Name of Hari in His hearing. He would dance in many bewitching poses as soon as He heard the chant of the Name. Ladies of the neighbourhood loved to sing the Name for the purpose of witnessing the lovely Dance of the Beautiful Child.

THE LORD AND THE THIEVES

On one occasion, while playing outside the compound of His father's house, the Lord was abducted by two thieves who intended to rob Him of His gold ornaments. They carried Him on their shoulders a long distance but, by a curious coincidence, they brought Him back to the house of Jagannātha Miśra, mistaking it to be their destination. Śacī and Jagannātha raised an alarm when they found their Darling missing. A vigorous search was at

* Śeṣa—A serving Aspect of Viṣṇu on Whose coiled Body reclines Kāraṇārṇava-Śāyī Viṣṇu on the Causal Ocean.

once made by the neighbours who ran to and fro in quest of the Child. In the meantime, the thieves on detecting their own blunder, put Him down and made good their escape nonplussed. None can delude the Lord. To seek to delude the Lord is to delude one's own self.

HIS CHILDHOOD

One day, His parents heard a sound of tinkling anklets from the bare Feet of their Child as He tripped into the inner apartment to fetch a book for Jagannātha Miśra.

On another occasion, Śacī and Jagannātha observed the Divine Footprints of Viṣṇu on the floor of their house and conjectured that it was Gopāla, the tutelary Deity of the family, Who walked about the room and thus left His Footprints to bless them.

THE LORD AND THE BRĀHMAṆA PILGRIM

Some time after, a Brāhmaṇa pilgrim of great devotional fervour kindly accepted the hospitality of Jagannātha Miśra who was all attention to his revered guest. The Brāhmaṇa, as was wont with him, cooked food with his own hand and sat down to offer it in meditation to Bāla-Gopāla (Boy Kṛṣṇa), the Object of his worship, when lo! the Child Nimāi appeared before him and ate a morsel out of it to the great displeasure of the guest and the host. The Brāhmaṇa was requested by Jagannātha Miśra to cook for a second time, to which he agreed after a little hesitation. But to the utter chagrin of the family, the same mishap occurred again. The Brāhmaṇa was prevailed upon by Viśvarūpa (the elder brother of Nimāi) to cook for the third time. Thrice did the Brāhmaṇa offer his food to the Deity and thrice did Nimāi act in the same manner. At last, the Lord, out of His causeless Mercy, was pleased to show the Brāhmaṇa His Divine Eight-Armed

Form of Bāla-Gopāla, revealed to him the cause of His Appearance in the world and warned him not to divulge the secret. Thenceforward, the happy pilgrim became a regular visitor to Miśra's house to offer his humble obeisance to the Lord.

THE LORD'S MASTERY OVER THE ALPHABET

The Child learnt at sight all the letters of the alphabet, simple and compound, and to read and write the various Names of Kṛṣṇa with great ease. He wanted to have such things as the moon and the stars, and would not cease crying till He heard the Name of Hari.

THE LORD ON EKĀDAŚĪ DAY

On an Ekādaśī Day (eleventh day of the moon, known as the Lord's Day, to be observed by fasting), the Child began to cry so vehemently that He could not be consoled until He was given the offerings of Viṣṇu prepared by Paṇḍitas Hiraṇya and Jagadīśa who lived two miles away from Miśra's house. Observance of Ekādaśī by fasting is meant for the devotees only and not for the Lord.

Nimāi obtained a promise from His mother that she would observe fast on Ekādaśī Day.

THE LORD AND HIS CHILDISH TRICKS

His childish pranks annoyed some of the Paṇḍitas who used to bathe in the Ganges. One day, disturbed in their bath, they went in a body and complained against Nimāi to His father who accompanied them to the bathing ghat for chastising his Son Who was not to be found there. But Miśra Purandara found his Son at home, just returning from school, unbathed and His Body beautifully spotted with ink, and was at a loss to understand how the bathers could have been disturbed by the Child on that day. The girls, whose articles of worship were also alleged to

have been removed by the Child, brought similar complaints against Nimāi to His mother who softened them with endearing words of affection. Such wonderful charming Deeds of the Lord sometimes led Śacī-Jagannātha to believe that their Darling was no other than Bāla-Gopāla of Gokula in disguise. But the Lord is not known as such unless and until He makes Himself known.

CHAPTER III

BOYHOOD

NIMĀI AND VIŚVARŪPA

NIMĀI'S waywardness rose to such a pitch that He paid no heed to His mother's importunities. He feared none but His elder brother for whom the world had lost all its charm. He knew Nimāi to be the Boy Kṛṣṇa and loved Him as such. Viśvarūpa spent all His time with the devotees assembled at the Catuṣpāṭhī (school or seminary) of Advaita Ācārya. Śacī Devī used to send Nimāi to fetch Viśvarūpa home for His meals. The devotees were thrilled by the sweet words of Nimāi, when He appeared before them for the purpose.

VIŚVARŪPA'S RENUNCIATION

Observing the people of the world wallowing in the mud of sensuous enjoyments, Viśvarūpa renounced the world on the very eve of His marriage contemplated by His parents, and became a Sannyāsī under the name of Śrī Śaṅkarāraṇya. The grief of Śacī-Jagannātha at this event knew no bounds. The hearts of the devotees were also filled with sorrow for His separation. Advaita Ācārya insisted upon their not indulging in sorrow and gave them the assurance that Kṛṣṇa Himself had already appeared in the world in response to their prayers.

MIŚRA PURANDARA'S APPREHENSION

Since Viśvarūpa's renunciation, Nimāi gave up His waywardness and turned all His attention to study. He kept Himself always by the side of His mournful parents. His wonderful memory and keen

intellect gladdened the hearts of all. Apprehending that Nimāi might follow the example of His elder brother if He was allowed to read the Scriptures, Miśra Purandara thought it prudent to put a stop to His further studies, which made the Child obstinate and turbulent as before.

THE LORD AND THE REJECTED COOKING POTS

One day, the Lord was seen seated upon a pile of cooking pots thrown away into a filthy ditch. Śacī Devī implored her Son to come down from that unholy heap of refuse. But the Lord, without budging an inch, said to His mother from His seat, "How could these pots, used in cooking offerings for Viṣṇu, be unholy? The idea of holiness or unholiness is a delusion of the mind. How can I distinguish one from the other when I am debarred from study?" But no one understood the real meaning of these words. All things pertaining to Hari are holy.

THE LORD'S REJECTION OF DRY GNOSTICISM

On another occasion, the Child was given fried rice with sweetmeats to eat. But He began to eat clay instead. Śacī Devī saw this and removed the clay from His Hands. When asked why He had eaten clay, the Lord replied, "Why, mother, I see no difference between clay and sweetmeat as the latter is the transformation of the former." "Who taught you this dry gnosticism, naughty child?" said Śacī Devī, with a frown mixed with astonishment, "Don't you see the difference? Cooked rice as food nourishes the body, while clay undermines the health." "How can I know the difference, mother, when I am denied My studies?" was the ready retort. Thereupon Śacī Devī persuaded her husband to send Nimāi to the Ṭol (grammar school) of Paṇḍita Gaṅgādāsa without any further delay.

THE LORD AS A BRILLIANT STUDENT

Jagannātha Miśra lost no time in performing the investiture ceremony of his Son with sacred thread and in getting Him admitted into the grammar school of Paṇḍita Gaṅgādāsa. Nimāi made such rapid progress in His study that, within a very short time, He mastered all the intricacies of Grammar, Nyāya Philosophy and Rhetoric. His wonderful acumen and clear understanding won for Him the highest academic distinction and unanimous applause from both the teacher and the taught. The senior boys like Murāri Gupta, Kṛṣṇānanda and Kamalākānta were puzzled by His riddles in Logic and, unable to stand before the extraordinary genius of their Junior Comrade, were often found to beat a safe retreat.

THE LORD IN THE ROLE OF A REAL BRAHMACĀRĪ

The Lord in the Role of a real Brahmacārī never partook of His meals before duly worshipping Viṣṇu. He wrote an annotation of Kalāpa-Vyākaraṇa, a famous Sanskrit Grammar written by Sarva-Varmā. This was the only production from His Divine pen. But, alas! it is not extant now.

MIŚRA PURANDARA'S DREAM

One night, Miśra Purandara dreamt a dream that his Son Nimāi had become a Sannyāsī and that He was going on His way to Purī dancing and chanting the Name of Kṛṣṇa, with millions of followers at His back. He constantly prayed to Kṛṣṇa that his Son might stay at home and become a householder. Unbounded was the joy of Śacī and Jagannātha when they gazed at the beautiful Face of their Child, ever smiling on them, which made them forget all their anxieties about Him. Thus Miśra Purandara passed his days very happily till one day, all on a sudden, he departed from this world, at which the grief of the Lord was inexpressible. He consoled His mother

Śacī Devī in her sad bereavement with soothing words of love and affection, as did the Lord's Manifestation Kapila Deva of yore in the case of His beloved widowed mother Devahūti. When Śacī Devī looked at the exquisitely beautiful Face of her Darling, she was so overwhelmed with delight that she lost the memory of all her past sorrows, and exclusively devoted herself to the service of her beloved Son.

CHAPTER IV

HIS YOUTH

THE LORD'S ACADEMY

THE Lord disapproved the cramming system of teaching then in vogue among the Paṇḍitas of Navadvīpa and started His Own Catuṣpāṭhī in the house of Mukunda Sañjaya, an opulent citizen of Nadīā. His reputation as an ideal Professor spread far and wide, and pupils began to join His religious Catuṣpāṭhī from all parts of the country.

HIS MARRIAGE WITH LAKṢMĪ DEVĪ

His marriage with Lakṣmī Devī, daughter of Vallabha Ācārya, was a source of great joy to His mother. An ideal daughter-in-law, Lakṣmī Devī spared no pains to perform the household duties enjoined upon her.

THE LORD AS THE FOREMOST PAṆḌITA OF NAVADVĪPA

The Lord used to stroll round the city with His pupils, inviting literary discussions from His contemporaries. Although Navadvīpa was then the stronghold of innumerable learned Paṇḍitas and scholars far-famed in Nyāya Philosophy, Smṛti, Sāṃkhya, Rhetoric and Grammar, none dared to confront Nimāi Paṇḍita in academic controversies.

THE LORD IN THE ROLE OF HOUSEHOLDER

As an ideal Householder, His door was always open to charity and hospitality for chance-guests and Sannyāsīs. His consort Lakṣmī Devī was always hospitable to them, besides attending to Her household duties, which very much delighted Her mother-in-law.

THE LORD AND ĪŚVARA PURĪ

One day, the Lord entertained a Vaiṣṇava monk named Īśvara Purī, a disciple of Śrīman Mādhavendra Purī of Mādhva-Cult. The Lord had a long discussion with His venerable guest about the merits of 'Kṛṣṇa-Līlāmṛta', a holy book written by the latter, and spoke highly of the same.

THE LORD AND THE BANANA-SHEATH-SELLER ŚRĪDHARA

One afternoon, while roaming about, the Lord reached the house of Śrīdhara at the outskirts of the city. This devotee was extremely poor and earned his livelihood by selling sheaths and spathes of banana trees. The Lord asked him for a gift of some vegetables, but not knowing in Whose presence he was, the Brāhmaṇa refused to consider parting with any portion of the little stock he had without payment. But after a great deal of loving yea and nay, the Lord managed to obtain His daily consumption of vegetable from him gratis.

THE LORD AND THE ASTROLOGER

One day, Nimāi visited the house of an astrologer and enquired of him as to His Own previous birth. Thereupon the astrologer meditated on the Gopāla-Mantra and tried to have a peep into the Lord's past career. To his utter amazement, he could only see the Divine Forms of Viṣṇu in the Lord but failed to unravel the mystery underlying this vision owing to the influence of the deluding potency of the Lord.

THE LORD'S MANNERS

So endearing was the Lord's demeanour to the different sections of the people of Navadvīpa that wherever He went, He was accorded a hearty welcome.

His sweet words dropped manna to them and they forgot all sorts of miseries, past and present, with which they were afflicted.

HIS DELIVERANCE OF THE 'DIGVIJAYĪ'

One evening, the Lord met the Digvijayī Paṇḍita (champion-scholar), named Keśava Bhaṭṭa (of Kāshmīr), on the bank of the Ganges. The Paṇḍita was asked to compose a hymn in praise of the Ganges. He displayed his poetic genius before the Lord. In the course of a short literary controversy on the merits and demerits of the piece, the Paṇḍita was decisively worsted by the Lord in the presence of His innumerable pupils. This discomfiture had a strange effect on the Digvijayī. It was the turning point of his spiritual life. He perceived, by the Grace of the Lord, that the object of learning was not wrangling pedantry which breeds intellectual pride and vain glory, but devotional service to the Supreme Lord Śrī Kṛṣṇa which is the eternal function of all *Jīva*-souls. Thenceforward, he became a true devotee of the Lord, and renounced the company of his mundane associates. This spectacular victory in literary tournament over a scholar who had defeated all other scholars of the country established the name and fame of the Lord as the first and foremost Paṇḍita of the day.

HIS SOJOURN IN EAST BENGAL

The Lord went to East Bengal for propagating His Teachings. Thousands of Brāhmaṇas flocked to Him for study. While in East Bengal, He met Tapana Miśra, a sincere seeker after the Absolute Person. The Lord instructed him about the Ultimate End of human life and the Means of attaining that End. The chanting of the Name of Kṛṣṇa, free from the tenfold offence, is both the Means as well as the End of spiritual existence. The Lord advised Tapana

Miśra to go to Benāres and wait there for meeting Him again in the near future. It was during His sojourn in East Bengal that Lakṣmī Devī, His beloved consort, left this world, in as much as the separation from Her Lord was too much for Her to bear. The Lord returned to Navadvīpa with a large fortune in the shape of free gifts from His pupils. He consoled His mother for the untimely departure of her Daughter-in-law.

HIS MARRIAGE WITH VIṢṆUPRIYĀ DEVĪ

The Lord married for the second time Viṣṇupriyā Devī, daughter of Sanātana Miśra, the Court Paṇḍita. The wedding expenses, on a princely scale, were borne by Buddhimanta Khān, an influential citizen of Navadvīpa. As an ideal housewife, Viṣṇupriyā Devī left no stone unturned to minister to the comforts of Her dear Lord and of Her mother-in-law.

CHAPTER V

THE LORD'S REVELATION

THE LORD'S PILGRIMAGE TO GAYĀ AND INITIATION

It was at this time, the Lord travelled to Gayā with the ostensible purpose of performing the annual rites in honour of His departed father. On the way, the Lord displayed ailing with fever and drank the feet-wash (water) of a Brāhmaṇa as remedy. At Gayā He took His spiritual initiation from Īśvara Purī whom He had once entertained as His guest at Māyāpura. He returned to Navadvīpa fully saturated with Divine Love for Kṛṣṇa. The devotees of Navadvīpa were joyfully surprised at this wonderful and sudden change of Nimāi Paṇḍita. Pilgrimage to sacred shrines or ritualistic social duties prove to be abortive when they are divorced from holy association and spiritual initiation from a *Sat Guru,* which alone can make the pilgrim or the disciple progress towards the loving service of Kṛṣṇa.

THE LORD'S ACTIVITIES AFTER INITIATION

The Lord unbosomed His Heart's grief to all those devotees such as Advaita Ācārya, Śrīvāsa Paṇḍita, Murāri Gupta, Mukunda Datta, Gadādhara Paṇḍita and others, at the separation from His beloved Kṛṣṇa of Whom He had a glance at Kānāi-Nāṭśāla* near Rājmahal, on His way back from Gayā. He enquired of them as to how, when and where He would find His Beloved Kṛṣṇa Whose separation was living death to Him. He

* At Kānāi-Nāṭśāla near Rājmahal, Śrī Caitanya's Footprint was installed on October 15th, 1929, by His Divine Grace Paramahaṃsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura.

explained to His pupils that the chanting of the Holy Name of Kṛṣṇa is the Ultimate Goal of all learning, and Himself taught them how to perform Kṛṣṇa-Kīrtana. He narrated to His mother the terrible sufferings *Jīvas* have to undergo in the cycles of birth and rebirth in mothers' wombs and requested her to chant the Name of Kṛṣṇa without interruption.

HIS INAUGURATION OF ALL-NIGHT CHANT

The Lord began to spend the whole night with the devotees of Navadvīpa in chanting the Holy Name of Kṛṣṇa in the house of Paṇḍita Śrīvāsa. This nocturnal congregational chant in the company of *bona fide* devotees continued for a year and swelled in the hearts of the devotees the ocean of ecstatic Bliss.

THE GRAND REVELATION OF THE LORD

Deeply mortified at the non-devotional aptitude of the people of the world, the Vaiṣṇavas, under the lead of Advaita Ācārya, earnestly prayed for the immediate manifestation of His Divinity, whereupon the Lord revealed Himself one day, in all His Magnificence, Glory, Power, Beauty, Intelligence and Freedom (from Māyā), in the Viṣṇu Temple of Śrīvāsa Paṇḍita, and vouchsafed to them the boons prayed for. This is known as the Grand Revelation of the Lord, lasting for twenty-one hours. The boon solicited by poor Śrīdhara, *viz.*, the eternal service of the Lord, the gift bestowed on Ṭhākura Haridāsa whom the Lord designated as Prahlāda in visible form, and the blessings received by the maid-servant of Paṇḍita Śrīvāsa who was named 'Sukhī' (fortunate) by the Lord instead of 'Duḥkhī' (unfortunate), bear ample testimony to the fact that even the poorest of the poor, from a worldly point of view, may be blessed with the richest treasure of Divine Love

of the Spiritual Realm, if he or she be a true devotee of the Lord. Even a four-year-old girl, Nārāyaṇī, niece of Paṇḍita Śrīvāsa and mother of Ṭhākura Vṛndāvanadāsa, the author of Śrī Caitanya Bhāgavata, was blessed with the sacred remnants of the tasted food of the Lord, the rarest favour that ever falls even to the lot of the gods.

THE LORD'S ADMONITION TO MUKUNDA DATTA

Mukunda, the renowned musician of Kṛṣṇa's Glorious Deeds, was denied access to the Lord for his irrational compromising temperament between theism and atheism. He could not distinguish the *Jīva*-soul proper from its two outward garments, *viz.*, the body and the mind. He identified the Eternal Religion of Divine Love, as established by the Supreme Lord, with the temporary man-made religions of the world. So, he was accused as a timeserver, sometimes advocating the māyāvādīs' theory of illusion, sometimes joining the fold of congregational chant of the devotees. He failed to understand that the soul's devotional fervour for the Lord is quite different from the show of lifeless non-devotional activities of Karmīs, Jñānīs and Yogīs. Those who consider *Vaiṣṇava-Dharma,* the Eternal Religion of all *Jīva*-souls as a sectarian cult, are known as māyāvādīs, and are, therefore, debarred from the Grace of the Lord. When Mukunda Datta was found penitent, he was blessed with the Grace of the Lord, through the intercession of Paṇḍita Śrīvāsa.

CHAPTER VI

ṬHĀKURA HARIDĀSA

NITYĀNANDA PRABHU AND ṬHĀKURA HARIDĀSA

It was at this time that Nityānanda Prabhu, the Other Self of the Lord, finishing His travels all over India in quest of the Supreme Lord Śrī Kṛṣṇa and Ṭhākura Haridāsa, the Nāmācārya, having suffered untold persecutions at the hands of the atheists, joined the banner of the Lord, in preaching the Holy Name of Śrī Kṛṣṇa from door to door, at Navadvīpa.

EARLY CAREER OF ṬHĀKURA HARIDĀSA

Born in about the middle of the 15th century at Buḍhan (probably in Jessore or Khulnā district) in a Moslem family, Ṭhākura Haridāsa possessed a natural aptitude for Hari-Nāma from childhood, which earned for him the designation of Nāmācārya from the Lord. He performed his Nāma-bhajana at Venāpole (in Jessore district), chanting three lakhs of Name a day, and lived on alms from pure Brāhmaṇas. He won the love and affection of one and all by his saintly character, which excited the jealousy of Rāmacandra Khān, the landlord of the district. To tarnish the fair name of Ṭhākura Haridāsa, as a saint, the Zemindar sent a beautiful harlot to his bhajana-kuṭīra (hut). For three consecutive nights, she exercised all her womanly blandishments upon Haridāsa to lure him away from his Divine integrity, but to no purpose. On the contrary, the Divine influence of the Holy Name, constantly chanted by Ṭhākura Haridāsa, wrought a miraculous change upon her hellish heart. She was overwhelmed with grief and remorse for her past sins,

and, with tears in her eyes, fell down at the feet of Ṭhākura Haridāsa and implored his mercy for her deliverance. Ṭhākura Haridāsa instructed her to give away all her mundane acquisitions to the Brāhmaṇas of the village and lead a spiritual life of devotion chanting the Holy Name constantly and serving the sacred Basil at all times. Following in the wake of Ṭhākura Haridāsa, she soon became a renowned Vaiṣṇavī, and people from all parts of the province began to flock at Venāpole to see how a black charcoal was turned into a red-hot cinder by coming in contact with a blazing fire.

ṬHĀKURA HARIDĀSA AT CĀNDPUR NEAR SAPTAGRĀMA

Ṭhākura Haridāsa then left Venāpole and went to Cāndpur, a village near Saptagrāma, where he put up for sometime at the house of Balarāma Ācārya who was the priest of Hiraṇya and Govardhana, the most influential Zemindars of Saptagrāma on the bank of the river Triveṇī, in the district of Hooghly. Raghunāthadāsa, then a boy and the only heir to Hiraṇya and Govardhana, used to visit Ṭhākura Haridāsa in the house of Balarāma Ācārya, and listen with rapt attention to the chanting of the Holy Name from the lips of Ṭhākura Haridāsa, which helped him later on, to attain to the Lotus Feet of Śrī Caitanya Mahāprabhu.

ṬHĀKURA HARIDĀSA AND A BRĀHMAṆA QUIBBLER

One day, a hot discussion was going on among the learned Paṇḍitas in the court of Hiraṇya-Govardhana about the Ultimate goal of chanting the Holy Name. Some upheld destruction of sins and some maintained salvation. Ṭhākura Haridāsa, who graced the meeting by his holy presence, strongly objected to the above arguments saying, "that the Ultimate End of chanting the Holy Name is Divine Love at the Lotus Feet of

the Supreme Lord Śrī Kṛṣṇa and not mere destruction of sins nor mere liberation from bondage which can be had only by Nāmābhāsa (Dim Chant or Dawning of the Name)." On hearing this, Gopāla Cakravartī of the village Harinadī, a quibbler in Logic and an Ārindā (tax-collector) of the Zemindars, remonstrated against the decision of Ṭhākura Haridāsa, arguing how it could be possible to attain liberation by Nāmābhāsa when Brahma-Jñāna (undifferentiated knowledge of Abstract Brahman) fails to achieve it in millions of births. Thereupon, Ṭhākura Haridāsa cited many a śloka* from the Scriptures in support of his statement to the great delight of the assembled Paṇḍitas, barring the Ārindā who began to vilify the Ṭhākura in contemptible terms, out of jealousy, and, thereby, committed a great offence at his feet. The result was, the Ārindā was attacked with leprosy and lost his beautiful nose in a short time. After this, Ṭhākura Haridāsa went to Fuliā, a neighbouring village of Śāntipura where Advaita Ācārya lived, and began to perform his Nāma-bhajana in a cave specially prepared for the purpose.

ṬHĀKURA HARIDĀSA AND MĀYĀ DEVĪ

One moonlit night, when Ṭhākura Haridāsa was chanting the Holy Name in his solitary cave, the scenery all around presented a picturesque outlook. The Ganges was flowing by with sparkling ripples, the pleasant breeze blowing gently and the atmosphere redolent with the sweet fragrance of wild flowers. When Nature had assumed such a lovely appearance, a damsel of exquisite beauty appeared before Ṭhākura

* "The Holy Name of Śrī Kṛṣṇa Who is the sweetest of all Divine Names, the Supreme Good of all good things and the Self-Effulgent Eternal lovely Fruit of the Creeper of the Vedas, when uttered but once, attentively or inattentively, ensures deliverance of all human beings, O Chief of the Bhṛgus"—Prabhāsa Khaṇḍa.

Haridāsa in all her womanly charms and tried for three consecutive nights, to seduce him with all sorts of alluring contrivances. But Ṭhākura Haridāsa remained as firm as an adamantine rock in his Nāma-bhajana. So, all her nefarious attempts proved a miserable failure. Thus baffled, Māyā Devī at last revealed herself and addressed Ṭhākura Haridāsa, with all humility and reverence, "O Gosvāmī Ṭhākura, I am Māyā, the Enchanting Cosmic Potency of the Lord. I have deluded all beings, not even Brahmā excepted, but I have not been able to enchant Thee, a mahā-bhāgavata, despite all my delusive designs. On the contrary, I have been attracted by Thy soul-stirring chanting of the Holy Name. My heart now yearns for Kṛṣṇa-Prema with which Thou art saturated at all times. Be pleased to initiate me with the Holy Name of Kṛṣṇa which not only gives deliverance like Rāma-Nāma but also confers Kṛṣṇa-Prema withal. Those wretched fellows, who have been deprived of Kṛṣṇa-Prema, with which Śrī Caitanya Mahāprabhu has inundated the whole world in this Kali-Yuga, are doomed to destruction for all ages to come." When Kṛṣṇa-Prema thrills with ecstatic joy even Kṛṣṇa Himself besides all beings, sentient and insentient, it is no wonder that Māyā Devī should be intoxicated with Kṛṣṇa-Prema Which can never be attained without the grace of a mahā-bhāgavata who alone reserves the right of bestowing Kṛṣṇa-Nāma along with Kṛṣṇa-Prema upon a sincere seeker.

ṬHĀKURA HARIDĀSA AND ADVAITA ĀCĀRYA

On the occasion of the Śrāddha ceremony of His ancestors, Advaita Ācārya honoured Ṭhākura Haridāsa with the dish of viands offered to Viṣṇu, to the exclusion of other Smārta-Brāhmaṇas of the village, who strongly protested against this act. But Advaita Ācārya supported His action, by citing a

śloka from the Bhāgavata (Canto III, Ch. 33, 7):—"O Bhagavān,"—says Devahūti to her son Kapila Deva, "He, on the tip of whose tongue dances Thy Holy Name, is superior to all others, be he a Śvapaca (one who cooks dog's flesh) by birth. Those who incessantly chant Thy Holy Name, have really performed all austerities, all sacrifices, bathed in all the sacred pools, are holy in their conduct and have really studied the whole of the Vedas."

ṬHĀKURA HARIDĀSA AND THE KĀZI

Ṭhākura Haridāsa used to chant aloud three lakhs of Name every day which roused the jealousy of some Pāṣaṇḍi-Hindus, who complained against him before the Nawab. The Nawab, instigated by the Kāzi, gaoled him for his conversion from Islām to *Vaiṣṇava-Dharma.* Even in jail, he used to instil his devotional spirit into the minds of the dejected prisoners who listened to him with rapt attention. The reasonable arguments adduced by Ṭhākura Haridāsa in support of his unflinching devotion to Hari, the Common Lord of all, fell flat on the prejudiced ears of the Nawab and his coterie. Far from agreeing with his fundamental principles, the Kāzi got enraged and sentenced Haridāsa to severe flogging from market to market till he would succumb. But, nothing daunted, Ṭhākura Haridāsa exclaimed, "Let this my mortal frame be torn to pieces and life fly away from it; give up chanting the Name of Hari I will not." On the contrary, Ṭhākura Haridāsa implored the Supreme Lord Kṛṣṇa to forgive his persecutors. To save his torturers from impending death at the hands of the Kāzi for failing to kill him, Ṭhākura Haridāsa feigned like one dead and was thrown into the Ganges, lest his burial might lead him to heaven. Floating down with the current, Ṭhākura Haridāsa reached Fuliā where he resumed his usual Nāma-Saṃkīrtana in his cave.

ṬHĀKURA HARIDĀSA AND THE BOA CONSTRICTOR

The cave, in which Ṭhākura Haridāsa lived, was infested by a boa constrictor whose poisonous breath rendered the atmosphere quite intolerable to his listeners. When Ṭhākura Haridāsa, who felt quite at ease notwithstanding, expressed his desire to leave the place at the earnest request of the exorcists, the terrible serpent vacated its den out of its own accord to the great relief of the sufferers. At this, the Brāhmaṇas began to speak highly of the psychic powers of Ṭhākura Haridāsa. Deliverance from fear of snake gives little proof of the glory of a mahā-bhāgavata whose very sight dispels the gloom of ignorance, whose heart always melts at the very remembrance of the miseries of *Jīvas,* and, above all, who has conquered the Unconquerable Kṛṣṇa by his loving service.

ṬHĀKURA HARIDĀSA AND THE ḌHAṄGA-VIPRA (BRĀHMAṆA-PRETENDER)

One day, a *ḍaṅka** was singing the Glorious Deeds of Kṛṣṇa's suppression of Kālīya†, at the house of a wealthy citizen. Hearing the Glorious Narratives of the Lord of his heart, Ṭhākura Haridāsa, who happened to be there, was over-whelmed with ecstasy and fainted. The *ḍaṅka,* with the on-lookers, began to sing and dance around him and took the dust of his feet out of great reverence for him. At this, a hypocritical Brāhmaṇa, hankering after the homage offered to Haridāsa, pretended to have gone into trance in imitation of Ṭhākura

* *ḌAṄKA*—a snake-charmer who sings, while showing a play with serpents before the public, the Glories of Kṛṣṇa's suppression of Kālīya by beating a kettledrum.

† Kālīya—a huge venomous Serpent that lived in the lake of that name in Vraja, and was subdued by Kṛṣṇa. Kālīya represents ferocity and crookedness.

Haridāsa, but was beaten black and blue by the *ḍaṅka,* which made him take to his heels. When asked the reason of his doing so, the *ḍaṅka,* as the mouth-piece of the serpent-king Kālīya, made the following remarks to convince the audience against the conduct of the *ḍhaṅga*-Vipra (Brāhmaṇa-pretender) :—"Know ye, noble audience, this Brāhmaṇa is a hypocrite vainly seeking after the honour shown to Ṭhākura Haridāsa as a mahā-bhāgavata, and has, therefore, committed a grave offence at his holy feet, by trying to vie with him. Neither birth nor erudition nor wealth is the criterion of Kṛṣṇa's devotees. To prove this, Ṭhākura Haridāsa was born in a non-Hindu family. Even Brahmā, the creator, Śiva, the destroyer, and the holy river Ganges, the purifier, yearn for his company. Uttering once Haridāsa's name leads one to the Lotus Feet of Kṛṣṇa. Even the sight of one, who has taken shelter at the holy feet of Ṭhākura Haridāsa relieves one from the bondage of Māyā. I thank my stars that I have had the proud privilege of singing his glories before a large gathering of fortunate persons like you who have been blessed with his 'darśana'." Hearing the glories of Ṭhākura Haridāsa from the serpent-king through the lips of *ḍaṅka,* the noble audience expressed their gratefulness for the condign punishment meted out to the *ḍhaṅga*-Vipra.

ṬHĀKURA HARIDĀSA AND THE DEARTH OF KṚṢṆA-KĪRTANA

Finding the people averse to Kṛṣṇa-Kīrtana and deluded by the anti-devotional propaganda led by the atheists of the day, Ṭhākura Haridāsa continued to promulgate the efficacy of loud chanting of the Holy Name throughout the province until the Grand Revelation of the Supreme Lord Śrī Caitanya Mahāprabhu at Śrīdhāma Māyāpura.

ṬHĀKURA HARIDĀSA ON LOUD CHANTING OF THE HOLY NAME

Unfortunately, some of the Hindu-atheists tried their utmost to undervalue the supremacy of loud chanting by all sorts of unfair means. But Ṭhākura Haridāsa proved to the hilt the efficacy of loud chanting by citing the following ślokas from the Bhāgavata (Canto X, Ch. 1, 4):—"Who but the self-annihilators or slaughterers of animals will desist from chanting aloud the Glories of the Supreme Lord Śrī Kṛṣṇa, constantly sung by the liberated, the only panacea of the world-disease and a thrill of delight and sweetness to the ears and hearts of the listeners." "O King!" says Śukadeva to king Parīkṣit, "constant chanting of the Holy Name of Hari, the Supreme Lord, has been irrefragably established as the unerring Means to attain the Final Goal of the elevationists, salvationists, ascetics and the devotees as well (Bhāg., Canto II, Ch. 1, 11)." "The chanting of the Holy Name of Kṛṣṇa, the Supreme Lord, is Bhakti-Yoga (Pure Devotion to the Absolute Person) which has been irrefutably ascertained as the Supreme Religion of the people of the world (Bhāg., Canto VI, Ch. 3, 22)." Ṭhākura Haridāsa further added that loud chanting of the Name of Śrī Hari is twice blessed. It blesses him that chants and them that listen including even the birds, beasts, plants, trees, stones and all other beings that live under the sun; while the mutterer of the Holy Name does good to himself only (Nāradīya Purāṇa).

ṬHĀKURA HARIDĀSA JOINS THE BANNER OF THE SUPREME LORD ŚRĪ CAITANYA MAHĀPRABHU

Sorely aggrieved at the anti-devotional nature of the world, Ṭhākura Haridāsa arrived at Śrīdhāma Māyāpura where he received a hearty welcome from the Vaiṣṇavas with Advaita Ācārya as their head.

He then joined the banner of Nāma-Saṃkīrtana inaugurated by the Supreme Lord Śrī Caitanya Mahāprabhu.

GLORIFICATION OF ṬHĀKURA HARIDĀSA BY ŚRĪLA VṚNDĀVANADĀSA

"Be Thou glorified, O Ṭhākura Haridāsa! Thou hast established the immaculate glories and supremacy of the Holy Name all the world over. Some practise but do not preach, while others preach but do not practise the chant of the Holy Name. The twin services of the Holy Name, *viz.*, preaching and practising the chant go *pari passu* and, in the teeth of all opposition, Thou hast done both. Thou art, therefore, the Nāmācārya. Thou art the Spiritual Bestower of the Holy Name, and the World-Teacher in respect thereto. Thou art an invaluable Asset among the Holy Entourage of the Supreme Lord Śrī Caitanya Mahāprabhu."

CHAPTER VII

ŚRĪ NĀMA-YAJÑA

AT THE HOUSE OF PAṆḌITA ŚRĪVĀSA

HENCEFORWARD, the Lord held Śrī Nāma-Yajña (constant chanting of the Holy Name of Kṛṣṇa) every night at the house of Śrīvāsa Paṇḍita, with all His ardent followers. No extraneous element was allowed to peep into or enter the compound of Śrīvāsa while the chanting went on. Even the mother-in-law of Śrīvāsa Paṇḍita, who kept herself hidden in a corner, was turned out by the Paṇḍita for her anti-devotional aptitude. Men of malicious disposition, finding the door shut against them, cast aspersions against the immaculate character of the Lord's devotees, to which the latter paid no heed at all.

GOPĀLA-CĀPĀLA

One day, a Brāhmaṇa named Gopāla-Cāpāla, being refused admittance into the fold, deposited, out of wrath and jealousy, some objectionable articles such as wine, flesh etc., at the gate of Śrīvāsa's compound. Later on, he was attacked with leprosy for this grave offence at the feet of Śrīvāsa Paṇḍita and had to suffer for long. When he was repentant and begged pardon of the Paṇḍita, he was relieved of this obnoxious disease.

A BRĀHMAṆA'S IMPRECATION UPON THE LORD

Not allowed to enter into the fold of congregational chant held in the courtyard of Śrīvāsa, a foul-mouthed Brāhmaṇa tore asunder his sacred thread in a fit of rage and cursed the Lord saying, "Let Thy worldly happiness be at an end!" The Lord accepted the anathema with great pleasure.

A BRAHMACĀRĪ LIVING ON MILK

One night, an old pseudo-ascetic, living entirely on milk, supplicating Paṇḍita Śrīvāsa, obtained entrance into the fold, but was turned out by the Lord as a foreign element and a mere sight-seer. The Lord remarked, "No amount of severe austerities, study of the Vedas, performance of ceremonial rites, knowledge of the elements, asceticism or renunciation, is competent enough to please Me. I am pleased only by unadulterated devotion (Bhāg., Canto XI, Ch. 14, 20)." The Brahmacārī accepted this chastisement with good grace and was, afterwards, redeemed by the Lord when he surrendered himself entirely to His Lotus Feet.

ALLEVIATION OF ŚRĪVĀSA'S GRIEF

One night, when the Lord and His devotees were lost in the ecstatic dance and chanting of the Holy Name of Kṛṣṇa, the only son of Paṇḍita Śrīvāsa breathed his last. Although the members of his family were overwhelmed with grief and began to weep, they were immediately stopped lest the Lord's ecstasy might be disturbed. The Paṇḍita's love for the Lord was fully manifested in his perfect self-control and strict forbearance at the premature departure of his only son. The Lord, apprised of this mishap late at night, went to the place of occurrence with His associates and had the mystery of this sudden departure unravelled from the lips of the departed soul. Upon this, the members of Śrīvāsa's family were relieved of their sorrow. The Lord assured Śrīvāsa that thenceforward the gap caused by the death of his son would be filled up by Nityānanda and Himself.

ŚUKLĀMBARA BRAHMACĀRĪ

There lived, in Navadvīpa, an indigent Brāhmaṇa named Śuklāmbara Brahmacārī. He was a true

devotee of the Lord. His mendicancy was no barrier to his devotional practices. He lived an unostentatious simple life solely consecrated to the Supreme Lord. One day, while he was returning to his hermitage after begging, the Lord forcibly thrust His Hand into his begging wallet and ate a morsel of broken particles of rice out of it. It is declared by the Śāstras that neither the riches nor the rich dishes of the affluent atheists can have any charm for the Lord Who always accepts with great relish the humblest offering made with loving devotion.

THE LORD AND AN OFFENDER AGAINST THE HOLY NAME

Once, the Lord was narrating the Glories of the Holy Name to His devotees, when a student tauntingly remarked, "Is this not simply a highly exaggerated encomium of the Name? Is salvation possible only by the Name to the exclusion of other religions of the world? Such dogmatism or sectarianism should find no favour among the learned Paṇḍitas." "To consider the Glories of the Holy Name as merely hyperbolic or eulogistic, is a great offence against the Holy Name" exclaimed the Lord indignantly, and with clothes on at once bathed Himself in the Ganges with His followers, warning them never to let their eyes fall on such damnable wretches.

THE LORD AND A MOHAMMEDAN TAILOR

Once, a faithful Mohammedan tailor, who used to darn the clothes of Paṇḍita Śrīvāsa, happened to see the beautiful Dance of the Lord Who graciously showed him His Soul-enchanting Form. Maddened with joy, the tailor began to dance round the city, saying, "O! What did I see! What did I see!" Nothing but submissive listening to and faithful service of the Lord's devotees entitles one to have a real sight of the Supreme Lord.

CHAPTER VIII

PUBLIC PREACHING, OPPOSITION AND REVELATION

REDEMPTION OF JAGĀI AND MĀDHĀI

One day, while preaching the tenets of the Lord at His bidding, Nityānanda Prabhu and Haridāsa Ṭhākura encountered Jagāi and Mādhāi, the two most notorious drunken ruffians of Nadīā, who had left no sins, vices or crimes uncommitted except grave offences against Vaiṣṇavas. Indignant at the sound of the Holy Name of Śrī Hari, they assaulted the two innocent Missionaries of Divine Love with missiles which made the forehead of Nityānanda Prabhu bleed profusely. The matter was at once reported to the Lord Who instantly came to the spot, quite enraged, to punish the miscreants with His Sudarśana Cakra (Divine Disc of Viṣṇu). Nityānanda Prabhu interceded with the Lord for pardoning the culprits, and, ultimately, His causeless unbounded mercy captured their devilish hearts and turned them into faithful devotees of the Lord. Iron was thus transmuted into pure gold by the miraculous touch of the Philosopher's Stone.

MANGO-MAHOTSAVA (FESTIVAL) BY THE LORD

One day, the Lord gyrated in the city of Navadvīpa with His Saṃkīrtana party. To allay the fatigue caused by the scorching rays of the midday sun, the Lord took rest in a devotee's house and sowed a mango-seed in his compound. Lo! in an instant, up sprang a mango tree laden with ripe, delicious and beautiful fruits wherewith the Lord performed a great mahotsava (festival) with the devotees present.

Since then, the Lord used to perform such Mango-mahotsava every day for a year after Saṃkīrtana. The place, where this miraculous ceremony was held, is still known as 'Āmrahaṭṭa' or 'Āmghāṭā'.

MEGHĀR-CARA

On a certain day, when the Lord, with His devotees, was far away from His house on a Saṃkīrtana mission, the sky was suddenly overcast with dark, dense clouds, and rumbling noise accompanied with lightning and thunder began to threaten the atmosphere. In the interests of the Nāma-Saṃkīrtana that was going on, the Lord desired the clouds to be dispersed, and, in a trice, the sky became as azure as before. The *Cara* land of the Ganges, where this event took place, is still known as '*Meghār-Cara*'.

THE LORD'S GLORIOUS MANIFESTATIONS TO ADVAITA ĀCĀRYA AND NITYĀNANDA PRABHU

One day, the Lord showed His Viśvarūpa (Universal Form) to Advaita Ācārya, in response to His prayer. On another occasion, when Nityānanda Prabhu was performing His Vyāsa-Pūjā (worship of the Guru) Ceremony in the courtyard of Paṇḍita Śrīvāsa, the Lord showed His Six-Armed, Four-Armed, and, eventually, His Soul-enchanting Beautiful Two-Armed Śyāmasundara Form of Vraja to Nityānanda as He was garlanding the Lord.

THE LORD AND MURĀRI GUPTA

Murāri Gupta was a faithful worshipper of Śrī Rāmacandra. The Lord called him Rāmadāsa (Hanumānjī) for his unflinching devotion to the Object of his worship. One day, the Lord went to his house and assumed the Form of the Divine Boar (a manifest Descent of Viṣṇu) and lifted up a water-pot with His Teeth as He did the Earth in days of

yore. Intoxicated with Divine Love, Murāri Gupta took the Divine Manifestation on his shoulders and went dancing about in his compound.

THE LORD AND HIS MOTHER

The Lord never liberates a person from Vaiṣṇava-Aparādha (grave offence against a Vaiṣṇava), unless and until he or she is forgiven by the Vaiṣṇava against whom the offence has been committed. This was illustrated in the case of no less a personage than His Own mother. Śacī Devī displayed a commitment of offence at the Feet of Advaita Ācārya under the false impression that it was He Who had prevailed upon Viśvarūpa, her Son, to renounce the world. She was not endowed with the Divine parental love of Yaśodā by the Lord till she was forgiven by Advaita Ācārya.

ŚACĪ DEVĪ'S VISION OF KṚṢṆA AND BALARĀMA IN NIMĀI AND NITĀI

One night, Śacī Devī dreamt that Nimāi and Nitāi on the one hand, and Kṛṣṇa and Balarāma, the tutelary Deities of her house on the other, were mutually snatching at the offerings. Next morning, Nityānanda was invited by Śacī Devī to dine with Nimāi as desired by Him. When Nimāi and Nitāi were partaking of Their meals before Śacī Devī, she saw that They were no other than the veritable Deities Kṛṣṇa and Balarāma, and fell into a swoon, transported with joy.

THE LORD'S EXPOSITION OF THE ŚLOKA RELATING TO THE HOLY NAME

One day, the Lord recited the following śloka to His disciples,

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

and explained that, in this Kali-Yuga, the Supreme Lord Kṛṣṇa has revealed Himself in the Form of 'Nāma'. The chanting of the Holy Name is the only panacea for world-disease. To convince the people thoroughly, the Name of Hari has been repeated thrice. The significance of the word 'एव' is that Hari's Name alone, and nothing else, can dispel the gloom of ignorance from the minds of the people and liberate them from the bondage of Māyā. To make assurance doubly sure, the word 'केवलम्' has been added to indicate the futility of other processes, such as *Karma* (fruitive action), *Jñāna* (dry gnosticism), *Tapaḥ* (severe austerities) and *Yoga* (pseudo-asceticism). The repetition of the word 'नास्ति' thrice, leaves no room for doubt about the fact that those who consider otherwise and take recourse to other processes than the devotional path, are doomed to destruction.

THE METHOD OF CHANTING THE HOLY NAME AS SHOWN BY THE LORD

The Lord declared the method for realising the Holy Name identical with the Supreme Lord Kṛṣṇa in the following śloka composed by Himself.

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥

A devotee, willing to chant the Holy Name, must be humbler than a blade of grass; he must be more forbearing than a tree; he must not give way to lust and anger despite causes of provocation; he should be content with what he has and must not be avaricious; he should give due honour to others and must not covet any for himself. The Lord exhorted His disciples to bear always in mind the above śloka while chanting the Holy Name.

THE LORD'S GRACE UPON ADVAITA ĀCĀRYA BY WAY OF REPRIMAND

Advaita Ācārya was sorrowful at heart to be deprived of the Lord's Blessings and devised a plan to obtain His Favour. With this intent in view, He retired to His residence at His native place Śāntipura where He began to expound māyāvāda (the illusory theory of Śaṅkarācārya) to His disciples. When the Lord came to know of this, He hastened there and in a fit of indignation began to beat Him, saying, "What makes You, Ācārya, establish the superiority of Jñāna (dry gnosticism) over Bhakti (pure devotion to the Absolute Person, Śrī Kṛṣṇa)? Is this the reason why You have invoked Me from My Supreme Seat in Vṛndāvana, and thus put Me out of countenance?" Advaita's desire was thus fulfilled and His heart leaped up with joy as He received the loving chastisement from the Lord. By the above incident, the Lord teaches us that He has appeared to establish *Bhāgavata-Dharma* (the Religion of Divine Love) all over the world. He did not even spare Advaita Ācārya, Whom He loved so much (not to speak of others), when the Ācārya was found to preach against His Doctrine and, thereby, mislead the people from the path of pure devotion.

PUṆḌARĪKA VIDYĀNIDHI AND THE LORD

One day, the Lord was heard to cry out "Puṇḍarīka! Puṇḍarīka!" Some thought that He was invoking Kṛṣṇa Whose Name is Puṇḍarīkākṣa (Lotus-Eyed); but others could not make out the real significance of it. The Lord then said to His devotees, "Puṇḍarīka Vidyānidhi, a wonderful devotee from Chittāgong, will soon visit Śrīdhāma Māyāpura." Puṇḍarīka Vidyānidhi arrived at Navadvīpa in a short time. He was a mahā-bhāgavata, adept in Kṛṣṇa-Prema at heart, but his mysterious



His Divine Grace Om Vishnupad Paramahansa
Sri Srila Ananta Vasudev Para-Vidyabhusan Gosvami Thakur
(President Acharyya of the Gaudiya Mission)

CHAPTER IX

PROGRESS OF PUBLIC PREACHING AND GROWTH OF OPPOSITION

DRAMATIC PERFORMANCE AT CANDRAŚEKHARA-BHAVANA*

ONE night, the Lord staged an unprecedented wonderful dramatic performance known as 'Dāna-Līlā' (the Divine Deed of Gift) at the house of Candraśekhara Ācārya, an elderly devotee of the Lord. The dramatis personæ were Śrī Advaita Ācārya, Śrī Nityānanda, Śrīvāsa Paṇḍita, Ṭhākura Haridāsa, Paṇḍita Gadādhara, etc., each of whom played his respective role on the stage extempore, under the Divine inspiration of the Lord, Himself playing the part of Rukmiṇī, the Consort of Kṛṣṇa at Dvārakā. This was the First Dramatic Performance in the Bengali language.

THE LORD AND PAṆḌITA DEVĀNANDA

Paṇḍita Devānanda, an old learned Brāhmaṇa, living at Kuliā † (Koladvīpa, one of the nine islands of Navadvīpa), had a Ṭol where he used to read the Bhāgavata every day before a large audience. As an empiric reader of the Bhāgavata, he failed to realise that Kṛṣṇa is identical with His Name, Form, Attributes, Entourage and Revels, which is the

* Candraśekhara-Bhavana is now known as Śrī Caitanya Maṭha, the parent preaching centre of the Gauḍīya Mission founded by His Divine Grace Paramahaṃsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Mahārāja whose successor in the Mādhva-Gauḍīya Preceptorial Line (Āmnāya) His Divine Grace Paramahaṃsa Śrī Śrīmad Ananta Vāsudeva Paravidyābhūṣaṇa Gosvāmī Mahārāja is the present Most Revered Head of the Movement which is disseminating the Teaching of Śrī Caitanya Mahāprabhu all over the world.

† Kuliā, the present municipal town of Navadvīpa lies on the west bank of the Ganges, while Śrīdhāma Māyāpura, the Birth-site of Śrī Kṛṣṇa-Caitanya Mahāprabhu lies on the east bank.

6

Essential Principle of the Bhāgavata. He also failed to understand that there is no difference between a Bhakta-Bhāgavata and the Grantha-Bhāgavata, both being Divine. One day, Paṇḍita Śrīvāsa went there to listen to Devānanda's discourse on the Bhāgavata. On hearing Kṛṣṇa-Līlā, Paṇḍita Śrīvāsa was so much intoxicated with Kṛṣṇa-Prema that he could not restrain himself and began to weep, out of love-in-separation for Kṛṣṇa. Devānanda who could ill brook what he regarded as unpleasant disturbance, disparaged him through his pupils who turned him out of the compound.

On another occasion, while Devānanda was reading the Bhāgavata at Kuliā to a distinguished gathering of learned Paṇḍitas, the Lord happened to pass that way and heard Devānanda reading the Book. The Lord at once flew into a rage and said, "What right has this fellow to read the Bhāgavata, and thus delude the audience with false and far-fetched interpretations? He does not know that it is the Divine Book, far beyond the ken of human understanding. Pride of high lineage, empiric scholarship, mundane piety or purity is always an effective bar to the right apprehension of the Bhāgavata. It is only understandable by a devotee who renders sincere service and submissively listens to the *Sat Guru* (genuine Preceptor) Who alone can enlighten him with the esoteric meaning of the Book. It is a matter of great regret that Devānanda not only lacks the above qualities, but also committed a great offence at the feet of Paṇḍita Śrīvāsa by traducing him the other day. He is a mere dry pedantic wrangler of the empiric school, and has, therefore, no right to read the Bhāgavata." With this, the Lord gave him a severe reproof which brought Devānanda to compunction, and he fell down at His Lotus Feet and begged to be forgiven. The Lord advised him to

ask pardon of Paṇḍita Śrīvāsa at whose feet he had committed the 'Vaiṣṇava-Aparādha,' and he acted accordingly. Since then, Kuliā has been designated as '*Aparādha Bhañjaner Pāṭ*', *i.e.*, the place where the offence against a Vaiṣṇava was pardoned.

THE LORD AND HIS PROPAGANDA OF NĀMA-SAṂKĪRTANA

From this time onward till His renunciation, the Lord preached His Doctrine of Nāma-Saṃkīrtana in important towns and villages through His disciples with the result that thousands of people joined His banner and were re-established in the natural function of their unalloyed souls.

THE LORD AND CĀNDA KĀZI

The complete success of His Doctrine as well as the magic of His spotless Name and Fame had their repercussions throughout the length and breadth of the country and stirred up the malicious disposition of some Paṇḍitas of Navadvīpa belonging to the anti-devotional school, who brought a charge against Him to Cānda Kāzi (Maulānā Sirājuddin), the then Governor of the city. The Kāzi made not only a great violence upon the Vaiṣṇavas but also profaned the holy propaganda of Nāma-Saṃkīrtana by smashing into pieces the *mṛdaṅgas* (earthen drums called *Khols*) of the Saṃkīrtana party, from which the place where the incident occurred is still known as '*Khol Bhāṅgār Ḍāṅgā*,' some 200 yards to the north of Yoga-Pīṭha, the Birth-site of Śrī Caitanya Mahāprabhu. Thereupon, in the evening, the Lord took out a huge procession of Nāma-Saṃkīrtana in which almost all the citizens of Navadvīpa joined, each carrying a lighted torch. The huge procession, composed of three groups under the lead of Ṭhākura Haridāsa, Advaita Ācārya and the Lord Himself with Nityānanda Prabhu, respectively, took the route along the Ganges

and passed through the villages of Gaṅgānagar, Bārakoṇā Ghāṭ and Śimuliā till it reached the house of the Kāzi. Frightened by the huge demonstration and the loud chant of the Holy Name which rent the sky, the Kāzi concealed himself inside his house. The Lord sent for the Kāzi, accusing him of inhospitality. The Kāzi came out and met the Lord Who gave him all assurance of safety.

Secure in that assurance, the Kāzi had a long conversation with the Lord about some topics of vital importance. When the Lord asked the Kāzi as to why there was slaughter of animals, specially cows and oxen, in his jurisdiction, the Kāzi replied that it was enjoined in the Qurān to kill animals for those who are attached to worldly pleasures and not for those who follow the path of abstention. He supported his statement by a reference to Vedic sanctions to which the Lord objected saying, "Cow-killing is strictly prohibited in the Vedas which declare that old oxen, and not cows, are to be sacrificed in order to be revivified and rejuvenated by Vedic Mantras. But such psychic powers are sadly lacking in the Brāhmaṇas of Kali-Yuga."

The Lord again enquired as to what made him refrain from carrying out his anti-theistic propaganda, to which the Kāzi made no secret of the punishment he received in his sleep in the shape of nail-scratches on his breast at the hands of a grim Lion-faced Human Figure grinding His teeth and reprimanding him for sacrilegious act on the very night of the day he broke into pieces *mṛdaṅgas* of the Saṃkīrtana party. He also added that some of his peons, who had been out on the anti-theistic errand, had their beards burnt by meteor-like flame from heaven and some of them, in spite of themselves, had the name of Kṛṣṇa, Rāma and Hari always coming from their lips as if by spell. The Holy Names of

Kṛṣṇa uttered thrice in this manner purified and melted the heart of the Kāzi who implored the Lord for His mercy and promised Him to abstain from all further desecrations of His Divine Religion and to punish any delinquents of his community with social ostracism. Moved by the truth, beauty and harmony of the Doctrine of the Lord, the Kāzi gladly joined the banner of His Universal Religion. The Kāzi and his descendants were staunch followers of the Lord for many generations. The tomb of the Kāzi is still visible near Śrīdhāma Māyāpura and is frequently visited by pilgrims as a sacred shrine. The conversion of Cānda Kāzi not only created a thrilling sensation all over Navadvīpa but also attracted thousands of unbelievers who flocked to the Lord's banner of Nāma-Saṃkīrtana.

THE LORD'S VISIT TO ŚRĪDHARA'S HOUSE

Converting the Kāzi, the Lord with His Saṃkīrtana party passed through the quarters of the conch-sellers and the weavers of Navadvīpa. He at last arrived at the house of Śrīdhara, the banana-sheath-seller and quaffed, with great relish, a quantity of water from a worn-out patched-up iron pot, at which poor Śrīdhara bemoaned his sad lot, saying, "I am undone, I am undone." But the Lord showered His choicest blessings upon Śrīdhara with the remark that Viṣṇu-Bhakti accrues from drinking water that is left by a Vaiṣṇava.

THE LORD AND A PSEUDO-SANNYĀSĪ

One day, the Lord, accompanied by Nityānanda Prabhu, started on a journey from Śrīdhāma Māyāpura to Śāntipura. On the way, they met a pseudo-Sannyāsī at Lalitpur, a village on the east bank of the Ganges. The Sannyāsī, who was a profligate and a drunkard, blessed the Lord to be happy with all sorts of worldly enjoyments. But the

Lord summarily discarded them with the following remarks, "Real benediction lies not in the achievement of mundane or celestial happiness which is ephemeral, but in the attainment of eternal Kṛṣṇa-Prema, which is the be-all and end-all of human existence. Although mention is made of fruitive actions in the Vedas, still a man should only perform such daily and occasional duties enjoined by the Śāstras until he is thereby rendered apathetic to them or acquires an unswerving faith in the Transcendental Words and Deeds of the Supreme Lord Śrī Kṛṣṇa (Bhāg., Canto XI, Ch. 20, 9). Even a drunken sot or a lecher may attain redemption if he eschews the atheistic company for good. But those who deny the existence or the Transcendental Personality of the Supreme Lord Śrī Kṛṣṇa, are deprived of His Grace, however erudite or stoic they may be. Those neophytes who, being thus apathetic to worldly affinities, are willing to cross the ocean of this world and yearn for Kṛṣṇa's Grace, must refrain from consorting with women and coming in contact with worldly-minded people, which is more suicidal to them than swallowing poison. A devotee's character must be free from all blots or blemishes." So saying, the Lord and His Other Self Nityānanda Prabhu left the place in disgust as it was a hot-bed of corruption and moral leprosy.

THE LORD AND A BRĀHMAṆA LADY

Once, the Lord has just paused for a while after His long Dance in Saṃkīrtana (congregational singing, in chorus, of Kṛṣṇa-Nāma), when a Brāhmaṇa lady touched, caught hold of and repeatedly took the dust of His Feet. This was too much for the Lord to bear. So, greatly mortified, the Lord threw Himself into the Ganges and was rescued by Nityānanda and Haridāsa. The Lord spent that night in the house of Vijaya Ācārya and was brought home next morning by His devotees.

THE LORD AND A PĀṢAṆḌI PAḌUĀ (PUPIL)

One day, the Lord was chanting the Name 'Gopī' instead of Kṛṣṇa in His house when a student came to Him and, not knowing that it was the outcome of unbearable separation-in-love for Kṛṣṇa, exhorted Him to say 'Kṛṣṇa' instead of 'Gopī'. This enkindled in the Lord such a deep passionate unrequited love for Kṛṣṇa that, in a frenzied mood, He chased the student with a staff, who took to his heels and reported the matter to his fellow-students who formed a clique, began to scoff at the Lord and even went so far as to threaten Him with assault. This sacrilegious conduct on the part of the students, fomented by their professors who were of the same stuff, paved the way for their eternal damnation.

THE LORD DEPLORES HIS CALUMNIATORS AND DEVISES MEANS FOR THEIR REDEMPTION

The chanting of the Holy Name of Kṛṣṇa transported His devotees with ineffable joy. His all-embracing Doctrine of Divine Love opened the gateway of the Spiritual Realm to one and all without distinction of caste, creed or community with the exception of professors, students, so-called religionists, elevationists, salvationists and all other unbelievers of the empiric school, who maliciously began to spread evil reports against the Lord. The Lord took cognizance of the fact that they were doomed to destruction, but His unbounded causeless Mercy came to their rescue. He, therefore, prescribed a desperate remedy for the corroding canker that was eating into their very vitals.

CHAPTER X

THE LORD'S
SANNYĀSA AND JOURNEY TO PURĪ

LORD'S RENUNCIATION OF THE WORLD

FINDING that the object of His Advent was going to be counteracted by the ungodly conduct and character of the scoffers and pedantic wranglers of Navadvīpa, the Lord made up His mind to renounce the world. He intimated His intention to Nityānanda, Gadādhara and Haridāsa, saying that His robe of a recluse would soften their hardened hearts and bring eternal good by inclining them to listen, with due submission and respect, to His sermons. The news of His renunciation spread like wild fire in the city from one end to the other. In vain did He try to console His mother Śacī Devī, His Consort Viṣṇupriyā Devī and His beloved followers Nityānanda, Gadādhara, Haridāsa, Śrīvāsa, Mukunda and others. One wintry morning, they actually found that the Beloved of their hearts had left them—the aged mother and her daughter-in-law bewailing the unbearable separation of the Lord from them. It was, as it were, a bolt from the blue to all of them. They were consoled by a celestial voice which predicted that the Lord would soon manifest Himself again in visible Forms as Holy Name and Holy Image. This incident melted and purified the adamantine hearts of the unbelievers who followed the Lord to beg His pardon for the offences committed against Him and His devotees.

WHAT IS SANNYĀSA (RENUNCIATION)?

By His renunciation the Lord teaches that the eternal service of the Supreme Lord Śrī Kṛṣṇa includes the service of all beings in the universe

without exception. When the whole is served, the parts associated with the whole are automatically served. "Just as by watering at the root of a tree, all its trunk, branches and twigs get enlivened and just as the senses are nourished by the feeding of the Prāṇa (Pneuma or Life-energy), so the worship of Acyuta (Kṛṣṇa) gratifies all other deities who are His different manifestations in different planes (Bhāg., Canto IV, Ch. 31, 14)." "He who has renounced all sense of mundane obligations and has sought shelter in Mukunda Who is the only Protector of refugees, is absolved from all kinds of debts to gods, sages, creatures, friends and relatives, parents and progenitors, and is not under any obligation to anybody (Bhāg., Canto XI, Ch. 5, 41)."

THE LORD AND KEŚAVA BHĀRATĪ

The Lord swam across the Ganges to Kātwā, a village 24 miles west of Navadvīpa, and accepted 'Sannyāsa' from Keśava Bhāratī, a monk of the Bhāratī Order, and assumed the Transcendental Name of 'Śrī Kṛṣṇa-Caitanya' (He Who awakens Śrī Kṛṣṇa in the hearts of all). The function over, the Lord set out on His pilgrimage to Vṛndāvana in quest of His Beloved Śrī Kṛṣṇa with these words on His Lips, "I, too, shall cross the terrible and dark ocean of the world by serving the Lotus Feet of Mukunda, the Supreme Lord, as did the sages of yore (Bhāg., Canto XI, Ch. 23, 53)."

THE LORD'S WANDERINGS IN QUEST OF KṚṢṆA

For three days and nights the Lord roamed in a state of trance in search of His Beloved Kṛṣṇa in the land of Rāḍh (modern Burdwān) without food and rest and was at last induced by Nityānanda, His Comrade, to visit the house of Advaita Ācārya at Śāntipura where the Lord stayed for ten days, deeply absorbed in the ecstatic joy arising from the chanting

of the Holy Name. His mother and His followers of Navadvīpa, who were at the point of starving themselves to death for His separation, were quickened into life when they once more found an opportunity of looking at the matchless Beauty of His Divine Face. It does not behove a Sannyāsī to pass his days in the midst of his former kith and kin. So, Śacī Devī desired that her Son Nimāi might stay at Purī in Orissa where His beloved followers of Navadvīpa might have opportunity to meet Him during the Car-Festival of Jagannātha (the Lord of the Universe). Hearing this, the joy of the devotees knew no bounds, but the decree of Providence was inexorable. The appointed day of separation came again. The hearts of all the devotees burnt with overwhelming sorrow as the Lord left Śāntipura for Purī with five disciples, *viz.,* Nityānanda, Jagadānanda, Mukunda, Gadādhara and Brahmānanda. Travelling through Āṭisārā, Chatrabhoga* and Jaleśvara, the Lord visited Gopīnātha at Remuṇā near Balasore.

THE LEGEND OF GOPĪNĀTHA, THE KṢĪRA-STEALER

When the Lord arrived at Remuṇā near Balasore and saw Gopīnātha, He narrated to His followers the story of Śrī Mādhavendra Purī, which He had heard from Īśvara Purī. Śrī Mādhavendra Purī was a Vaiṣṇava monk of the Mādhva-Cult. He was the Guru of Īśvara Purī. One day, after making a circuit of the Govardhana Hill, he bathed in Govinda-Kuṇḍa, sat down under a tree and began to chant the Holy Name of Kṛṣṇa. He met a Boy Who gave him a quantity of milk to drink. On enquiry, he came to learn that the Lad was a Cow-Boy Who used to convey food to those ascetic devotees who refrained from begging. That very night, Śrī Mādhavendra Purī had

* At Chatrabhoga in 24-Parganas Śrī Caitanya's Footprint was installed on 2nd April, 1934 by His Divine Grace Paramahaṃsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura.

a dream that the very Boy was Gopāla, the Uplifter of Govardhana Hill, installed of yore by king Vajra, the great-grandson of Kṛṣṇa, on that Hill after the Supreme Lord's Ascension to His Own Eternal Realm. His servitors, afraid of the non-believers, removed Him from the Hill to a grove close by, which was pointed out. He wanted to be re-installed by him, His favourite. Śrī Mādhavendra Purī awoke and with the help of the villagers, installed Gopāla on the Govardhana Hill and performed the 'Annakūṭa' (hillock of consecrated food of various kinds) Ceremony next day. Another night, Purī had a dream that Gopāla felt a burning sensation all over His Body through excessive heat. So Purī Gosvāmī should procure sandalwood from Nīlācala to rub Him with its paste that He might be cooled. Thereupon Purī Gosvāmī set out on his eastern journey and reached Śāntipura where he met Advaita Ācārya. Moved by his devotional fervour, Advaita Ācārya got Himself initiated by him and became his disciple. Thence he proceeded to Orissa, reached Remuṇā and saw Gopīnātha Whose beauty threw him into ecstasies. After singing and dancing, he enquired into the character of the *Bhoga* (offered food) of Gopīnātha, and came to learn that 12 earthen pots full of *Kṣīra* (inspissated milk with fine rice) called *Amṛtakeli* (the cream of nectar) were offered to the Deity every evening. He thought within himself, if he could taste a little of that *Kṣīra-Prasāda,* he could offer the same preparation as Gopāla's *Bhoga.* But the longing shamed him and he withdrew to a deserted corner in the market and began to chant the Holy Name. In the meantime, Gopīnātha kept concealed a pot of *Kṣīra* under the skirt of His garment for Purī Gosvāmī and insisted in dream upon the priest offering that *Kṣīra-Prasāda* to the hermit singing in the market. The priest awoke and did as he was directed. Transported with excessive delight, Śrī Mādhavendra

Purī partook of the *Kṣīra-Prasāda* bit by bit, every day. Bowing to Gopīnātha, he at once set out on his journey to Purī. Men followed there to do him reverence. Such is the nature of fame that it comes as a veritable Godsend to those who do not hanker after it. For fear of public applause, Purī had fled from Remuṇā, but fame followed him all the way. He told the story of Gopāla to the attendants of Lord Jagannātha, and begged sandalwood for Him. He collected a quantity of camphor and sandalwood and obtained passports from the king's ministers. He returned with the articles to Remuṇā where the servitors of the temple fed him with *Kṣīra-Prasāda.* At the close of the night, he had a dream in which Gopāla came and told him to rub the sandal with camphor on the Body of Gopīnātha, as Gopīnātha's Body was one and the same with His. Purī Gosvāmī awoke and told the servitors of Gopīnātha to rub all the sandal and camphor on Gopīnātha's Person whereby Gopāla would be cooled. The servitors, rejoiced at this, rubbed the sandal into paste and anointed Gopīnātha with it daily. For Mādhavendra's sake, Gopīnātha stole the *Kṣīra* and got the surname of *'Kṣīra-Corā'.*

Then said the Lord to Nityānanda and other devotees, " Fathomless was the love of Śrī Mādhavendra Purī for his Gopāla Who thrice blessed him with His *'darśana'* in dream. Such is the effect of true love that a devotee never thinks of his own sufferings and troubles in the service of his Beloved." Śrī Mādhavendra Purī attained to the Supreme realisation of Divine Love while reciting the following śloka, "O Lord, Gracious to the lowly! Thou art now in Mathurā. When wilt Thou come to me, My Beloved? My heart runs about in pain of longing to see Thee. What shall I do?" On reciting the śloka, the Lord fell down unconscious on the ground in a

trance, out of intense Love for Kṛṣṇa. None but these Three (Śrī Rādhā, Śrīla Mādhavendra Purī and the Lord) can realise the true significance of the above śloka—the rarest Gem in Transcendental Erotic Poetry. Caressed by Nityānanda, the Lord now rose up, ran to and fro in a transport of love, His voice choked with emotion, tears streamed down His cheeks and Sāttvika symptoms of trembling, perspiration, horripilation, standing still, changing colour, now showing remorse, now grief, now stupor, now pride, now joy, now meekness, began to manifest on His Body. The śloka opened the gate of His Love for Kṛṣṇa. The servitors of Gopīnātha were wonder-struck to see the Lord's outpourings of Love and served the Lord with the *Kṣīra-Prasāda.* The Lord spent the night in singing and started for Cuttack next morning, after witnessing the *Maṅgala-Ārati* of Gopīnātha.

THE LEGEND OF
SĀKṢĪ-GOPĀLA, THE DIVINE WITNESS

The Lord arrived at Cuttack *via* Jājpur* and saw Sākṣī-Gopāla Whose matchless Beauty threw Him into raptures and He began His ecstatic dance and song which astonished the servitors of Gopāla. The Lord heard the legend of Gopāla from Nityānanda Prabhu which runs thus:—

Once upon a time, two Brāhmaṇas of Vidyānagar (Rājahmundry) set out on a pilgrimage and after visiting all the Shrines of India reached Vṛndāvana, saw Gopāla and were enraptured with His Beauteous Form. Deeply moved with the service of the younger Brāhmaṇa, who left no stone unturned to minister to his comforts and needs in his long journey in a strange

* At Jājpur in Orissa Śrī Caitanya's Footprint was installed on 25th December, 1930 by His Divine Grace Paramahaṃsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura.

land, the old Brāhmaṇa promised to marry his daughter to the younger, despite his repeated expressions of disparity in lineage, learning and wealth. Seeing the old Brāhmaṇa still obdurate, the younger Brāhmaṇa adjured Gopāla to bear witness for him in case the elder should break his promise.

The two Brāhmaṇas returned to their homes. The old Brāhmaṇa disclosed his promise to his kinsfolk who threatened to boycott him, should he utter such words again. One day, the younger Brāhmaṇa met the old Brāhmaṇa in his house and reminded him of his promise he made at Vṛndāvana. But the old Brāhmaṇa, beguiled by his wicked son, pretended forgetfulness. Whereupon the younger Brāhmaṇa summoned all the villagers including the old Brāhmaṇa and his son and pledged that he could call Gopāla from Vṛndāvana to bear testimony for him, should the parties sign a written deed of agreement to abide by the test, to prevent future disputes. To this they all agreed. The old man thought that Gopāla would be kind enough to save him from breaking his promise. But his son, an infidel, thought that the witness in question was an idol in a far-off land and would never come to act as such. The younger Brāhmaṇa went to Vṛndāvana and fervently implored Gopāla to bear witness for him, and to save the honour of the two Brāhmaṇas. It was not because he sought the hand of the girl betrothed to him but because it would be a great pity, should the Brāhmaṇa degrade himself as a breaker of promise made before the very Lord. He firmly believed that Gopāla was not a mere idol but the very Darling of the Lord of Vraja, with Spiritual Body, Mind and Senses identical with Himself. Pleased with the devotional fervour of the younger Brāhmaṇa, Gopāla followed him on condition that if he looked behind He would stop there and cease to follow him further, that he would hear the jingling of

His tinkling anklets as a mark of His actually following him and that he should offer one *seer* of cooked rice daily as His *Bhoga.* When Gopāla reached his village, the young Brāhmaṇa thought that he should look behind in order to make sure that Gopāla was actually following and that it would be no harm if Gopāla stayed there. He looked behind and Gopāla stopped at the place. He then informed the villagers of the arrival of Gopāla. They were greatly amazed at this, rushed to see the Divine Witness and were overwhelmed with joy and astonishment when they actually beheld Him giving evidence in favour of the younger Brāhmaṇa. The old Brāhmaṇa solemnized the wedding of his daughter with the bridegroom with great pomp. The two Brāhmaṇas, henceforth, began to serve their Lord with great avidity. The king of the province built a temple for Gopāla. Thus Gopāla became famous under the name of 'Sākṣī-Gopāla.'

The king of Vidyānagar refused to wed his daughter to Puruṣottama Deva, the king of Orissa, slighting him for being the sweeper of Lord Jagannātha. The latter defeated the former in battle and got his daughter and Māṇikya-Siṃhāsana (Bejewelled Throne), in the bargain. As a great devotee of the Lord, Puruṣottama Deva entreated Gopāla to go to his capital and Gopāla was taken to Cuttack and installed there. The queen of Puruṣottama Deva adorned the Nose of Gopāla with a precious pearl which Gopāla demanded from her in a dream. The king dedicated the Māṇikya-Siṃhāsana to the Lord Jagannātha as a token of his ardent love for Him.

CHAPTER XI

THE LORD'S REFUTATION OF EXCLUSIVE MONISM

THE LORD'S ARRIVAL AT PURĪ

FROM Cuttack, the Lord with His followers, passing through Bhuvaneśvara and Āṭhāranālā, reached Purī. On entering the lofty Temple of Śrī Jagannātha Deva, as He ran to embrace the Deity, His Beloved Kṛṣṇa, He fell into a swoon out of ecstasy for union after a long separation and was carried in the state of trance by Vāsudeva Sārvabhauma, who was fortunately present on the spot to his house. Meanwhile, an incident on the journey had made His followers lag behind. Nityānanda Prabhu had broken the single monk-staff of the Lord into three parts and cast them into a river that accordingly received the name of Daṇḍabhāṅgā. The Lord, feigning to be annoyed at this incident and separating Himself from the company of Nityānanda and other devotees, had reached Purī in advance. On their subsequent arrival at Purī, the devotees met Gopīnātha Ācārya, a disciple of the Lord and brother-in-law of Sārvabhauma Bhaṭṭācārya. They learnt from him that the Lord was at the latter's house. They hastened there as fast as their legs could carry them and found the Lord unconsciously lying on the floor. They chanted the Name of Kṛṣṇa in His Ears which brought the Lord to consciousness in the afternoon, after a trance lasting for three quarters of the day.

THE LORD DELIVERS VĀSUDEVA SĀRVABHAUMA

Sārvabhauma Bhaṭṭācārya was the foremost Naiyāyika (Logician) of his time and the most erudite

scholar of the monistic school of Śaṅkarācārya. In appreciation of his great scholarship, he was made the Court Paṇḍita of Pratāparudra, the powerful independent king of Orissa. Gopīnātha Ācārya tried to impress upon Sārvabhauma Bhaṭṭācārya faith in the Divinity of the Lord. But the latter, due to his empiric trend of mind, could not recognise Him as such. Mistaking the Lord for an ordinary monk and a youthful novice, the great savant expounded to Him the Aphorisms of the Brahma-Sūtras for a week on the lines of the commentaries of the impersonalist school of Śaṅkara. The Lord remained taciturn all the while, as the interpretations of Sārvabhauma went wide of the mark. When Sārvabhauma noticed the indifference of the Lord, he enquired the reasons thereof. Whereupon the Lord explained those Aphorisms strictly on the basis of pure theism. Overawed and attracted by the truth, beauty and harmony of the expositions, Sārvabhauma Bhaṭṭācārya bowed down his head before the Lord and composed, then and there, a few exquisite hymns in praise of the Lord.

THE LORD'S DISCOURSE WITH SĀRVABHAUMA

The Lord addressed Sārvabhauma thus :—"I understand the Aphorisms clearly but am puzzled by your queer commentary. A commentary must elucidate the text, whereas your exposition conceals the text. Śaṅkara's commentary, on which you rely, has not expounded the plain meaning of the Aphorisms but has covered them with his fanciful interpretations. He has rejected the primary meaning of the Aphorisms and has given a secondary meaning from his imagination. Śruti is the chief of all proofs and is the authority on matters purely spiritual (Brahma-Sūtra, II. 1. 27). The primary meaning as given by Śruti can alone carry conviction. According to Śruti, conch-shell and cowdung are considered as

pure, although they are bone and dung of animals, which are naturally unholy. So, the meaning of the spiritual truth that is set forth in the Vedānta is plain and self-evident. Fanciful interpretations only spoil the sense. The meaning of Vyāsa Deva's Aphorisms is clear like the sun, but Śaṅkara has enveloped the meaning with the cloud of his imaginary commentary. The Vedas and the Purāṇas tell us how to discern Brahman Who is the Supreme Lord Himself full of all Powers and yet he describes Him as Formless and Powerless. The Śrutis that speak of Him as Impersonal, exclude His material Form, but set up His Transcendental Form, Attributes, Revels and Kingdom.

"From Brahman originates the universe which lives in Him and again merges in Him. The three Attributes of Brahman are that He is Ablative, Instrumental and Locative in relation to the universe (Taittiriya Upaniṣad, II. 1. 1). These three Attributes particularise Brahman as Personal. When He cast His glance upon Prakṛti (External Cosmic Deluding Potency) before creation, the physical mind and eye could not have then existed. Hence, the Transcendental Brahman has Spiritual Eyes to see and Spiritual Mind to will with. The term Brahman means the Perfect Supreme Lord and the Scriptures affirm that Kṛṣṇa is that Perfect Supreme Lord (Bhāg., Canto I, Ch. 3, 28).

"The meaning of the Vedas is too deep for human understanding. So the Purāṇas make their senses clear. The Śrutis deny to Brahman material hands and feet and yet they say 'Brahman moves swiftly and receives everything.' Therefore, Śruti asserts Brahman to be Personal. It is only a fanciful interpretation, opposed to the plain meaning of the texts, that speaks of Brahman as Formless. How do you call that Brahman Abstract and Formless,

Who has the Six Qualities and is Supremely Blissful? How do you say that He is Powerless Who has the three natural Powers, *viz.,* Cit-Śakti (Internal Spiritual Potency), Acit-Śakti (External Material Cosmic Deluding Potency) and *Jīva*-Śakti (Intermediate Marginal or Borderland Absolute-infinitesimal Potency) lying in between Cit and Acit Potencies?

"Viṣṇu's Nature consists of Sat (Being), Cit (Pure Intelligence) and Ānanda (Bliss). His Divine Potency assumes three different Forms in three aspects. In Her Sat aspect, the Divine Potency is 'Sandhinī' (the Energy of Expansion of Entities). In Her Cit aspect, She is 'Samvit' (the Energy of self-conscious Cognition). In Her Ānanda aspect, She is 'Hlādinī' (the Exhilarating Energy). The Cit Potency is the Lord's Internal Inseparable Power. The *Jīva*-Power is His Taṭastha or Intermediate Marginal Potency and Māyā is His External Material Deluding Potency. But all these three offer devotion to Him in the form of love. The Lord's Six Qualities are only Manifestations of His Cit Power. Yet you have the presumption to deny Him such Power? God and *Jīva* differ as the master and slave under illusion, respectively, and yet you affirm that *Jīva* is identical with God? In the Gītā (Ch. VII, 4—5), *Jīva* is recognised as a Potency of God and yet you say such a Potency is one with God.

"Viṣṇu's Form is composed of Sat, Cit and Ānanda and yet you assert that Form to be a corruption of the Māyika Sattva Quality? He is to be pitied who denies the Eternal Form of Viṣṇu. Touch not, behold not that Pāṣaṇḍa (vilifier of Viṣṇu) doomed to perdition. The Buddhists are atheists for not respecting the Vedas. Atheism under the garb of a belief in the Vedas is a worse heresy than Buddhism. Vyāsa Deva composed His Aphorisms for

the deliverance of *Jīvas,* but the impersonalistic interpretation of these Aphorisms by the Pantheist or Monistic school is the cause of eternal damnation.

"Vyāsa Deva's Aphorisms accept the doctrine of transformation of Potency. Viṣṇu is incomprehensible but He manifests Himself in the creation by His inconceivable Power. Just as the Philosopher's Stone produces gold without undergoing any change in itself, so the External Potency of Viṣṇu transforms herself in the form of universe without any change in Himself through His inconceivable Potency. Objecting to this Aphorism as an error of Veda Vyāsa, you have set up the theory of 'Vivarta' by a fanciful interpretation. 'Vivarta' is an error which consists in *Jīva's* identification of his eternal cognitive blissful infinitesimal and real self with his everchanging physical and mental body. But creation is not unreal but only changeable and perishable. The sublimest Word '*Praṇava*' (ॐ Om) being the Image of God is the Supreme Truth. From that '*Praṇava*' all the Vedas have sprung in this world. The words 'Thou are That' being casual are applied to a *Jīva* and imply that thou art of God and not identical with God—thus making a glaring distinction between Godhead and *Jīva.* But you, without minding the '*Praṇava*', call these words the Supreme Truth." Thus the Lord pointed out a hundred faults of the fanciful interpretations of the Vedantists of the Advaita school.

The Lord said, "The Vedas assert only three things about Kṛṣṇa, *viz.,* our Relation to Him, Devotional practices and Love as the fruit of devotion. All the rest attributed to Him are born of fancy. The words of the Vedas are self-evident and should not be interpreted with the help of imagination. But Śaṅkara was not to blame for it. He was merely carrying out Kṛṣṇa's Will in expounding the

imaginary atheistical philosophy of the Brahma-Sūtras to delude those who are anti-devotional in spirit. Marvel not, O Sārvabhauma, the Ultimate Goal of human life is unalloyed devotion to Kṛṣṇa. The Supreme Lord's Attributes are incomprehensible. For, 'Such are the Attributes of the Supreme Lord Śrī Kṛṣṇa, that even the unconcerned and passionless saints who revel in themselves, worship Him with causeless devotion (Bhāg., Canto I, Ch. 7, 10)'." Sārvabhauma explained this śloka in nine different ways; but without touching any of them, the Lord explained it in eighteen different ways.

The diverse expositions of the Lord filled the heart of Sārvabhauma with reverential awe and wonder. Self-abashed, he thought, "Alas, He is the veritable Kṛṣṇa. But I have committed a great offence against Him through my ignorance and pride." Penitently he sought refuge in the Lord Who showed to him His Divine Forms, first as Four-Armed Viṣṇu, and then as Kṛṣṇa playing on the Flute. This Six-Armed Form of the Lord is still visible in the Temple of Lord Jagannātha at Purī (Orissa). At this vision, Sārvabhauma fell prostrate at the Lotus Feet of the Lord and prayed to Him with the following hymns, "I seek the shelter of the Eternal Supreme Lord, the Ocean of Mercy, Who has taken Form as Śrī Kṛṣṇa-Caitanya with the view of teaching the true knowledge, *Yukta-Vairāgya* (true asceticism) and His Own method of unalloyed devotion." "May my mind, like a bee, cling closer and closer to the Lotus Feet of Śrī Kṛṣṇa-Caitanya Who has appeared before us to restore His Own Bhakti-Yoga eclipsed so long by the ruthless hand of time." "I am neither a Brāhmaṇa, a Kṣatriya, a Vaiśya or a Śūdra nor a Brahmacārī, a householder, an ascetic or a Sannyāsī but I am the eternal humble servant of the servants of the loving

devotees of Śrī Kṛṣṇa, the Lord of the Gopīs and the Ambrosial Ocean full of Eternal Self-effulgent Bliss."

Next morning, the Lord went to Śrī Jagannātha's Temple and the priest offered Him some Mahāprasāda. The Lord hastened to Sārvabhauma's house. Sārvabhauma awoke with 'Kṛṣṇa', 'Kṛṣṇa' on his lips, when the Lord presented him with the Mahāprasāda. Sārvabhauma at once joyfully honoured it after reciting the following verses, though he had not till then bathed, said his morning prayers, nor even cleansed his teeth, because the Grace of the Lord had removed all his stupor and prejudices from his mind. "Honour Mahāprasāda as soon as you are blessed with it, though it may be dry, stale or brought from a distance. In doing so, wait not for a more proper time." "In honouring Mahāprasāda, no rule of time or place should be observed; a devotee should honour Mahāprasāda, as soon as he gets it (Padma Purāṇa)." At this, the Lord was delighted and embraced Sārvabhauma in a transport. The Lord said, "Today have I conquered the three worlds. Today have I ascended Vaikuṇṭha. Today all my wishes are realised because Sārvabhauma has honoured Mahāprasāda." Turning to Sārvabhauma, the Lord said, "Today you have taken refuge in Kṛṣṇa with all your heart. Kṛṣṇa has showered His mercy on you without any reserve. Today He has removed your bondage to flesh. Today you have torn off the meshes of Māyā. Today your heart has been made worthy to gain Kṛṣṇa because you have honoured Mahāprasāda in defiance of Vedic rites. Those on whom the Supreme Lord, the Absolute Person, Kṛṣṇa has mercy, if they unconditionally surrender themselves to His Lotus Feet, with all sincerity and frankness, can easily cross over the almost unsurmountable supernatural delusion and are not

infatuated by Māyā into identifying with "I's and My's," their body which is liable to be fed on by wild dogs and jackals (Bhāg., Canto II, Ch. 7, 42)."

Then Sārvabhauma became a staunch disciple of the Lord, attending to nothing but His service only. Ever did he meditate, pray and recite the Name of Śrī Kṛṣṇa-Caitanya, the Son of Śacī, the Fountain-head of all Attributes.

One day, Sārvabhauma met the Lord, bowed and recited the following śloka from the Bhāgavata changing the word Mukti into Bhakti, "O Lord," says Brahmā to Kṛṣṇa, "He who lives a life of unreserved submission to Thee, with body, mind and words, looking forward with great impatience to the time when Thou wilt be Merciful to him and patiently suffering the evil effects of the deeds done by himself, richly deserves the Grace of Thy Lotus Feet, the Acme of salvation (Bhāg., Canto X, Ch. 14, 8)."

The conversion of Sārvabhauma Bhaṭṭācārya brought the whole of Orissa to the Lotus Feet of Śrī Caitanya Mahāprabhu. Due to his non-devotional aptitude, Sārvabhauma Bhaṭṭācārya could not, at first, recognise Rāya Rāmānanda, a great devotee of the Supreme Lord Śrī Kṛṣṇa and the then Governor of Vidyānagar. Therefore, when Śrī Caitanya Mahāprabhu was about to start on His way to redeem the people of the South, he supplicated the Lord to meet Rāya Rāmānanda there.

CHAPTER XII

THE LORD'S JOURNEY TO SOUTHERN INDIA

In Southern India, the dearth of pure theism was hardly less than that in the North, due to narrow sectarianism and rigid caste rules. To deliver the people of the South from those suicidal prejudices and superstitions, the Lord proceeded with one Vipra Kṛṣṇadāsa on His journey to the South. He saw Ālvārnātha at Brahmagiri, Kūrma Deva at Kūrmācalam* near Chicācole in Ganjam district, where He gave deliverence to a Brāhmaṇa named Kūrma and a Brāhmaṇa leper named Vāsudeva. The Lord saw Nṛsiṃha Deva at Siṃhācalam* in Vizāgapaṭam district. He met Rāya Rāmānanda, the Governor of Vidyānagar, on the bank of the Godāvarī and had a long philosophical discourse with him on the *summum bonum* of human existence and the Means of attaining the same. This famous discourse the brightest self-luminous guiding star in the firmament of Vaiṣṇava Philosophy has been eternally shining in the Caitanya Caritāmṛta (Madhya, Ch. VIII).

THE LORD AND RĀYA RĀMĀNANDA

Śrī Caitanya Mahāprabhu after the assumption of Vedic monkhood came to Purī. From Purī He went to redeem the people of the South (Deccan). Paṇḍita Sārvabhauma Bhaṭṭācārya entreated Him to meet Rāya Rāmānanda on His way. After visiting many shrines at different places, He reached the

* Śrī Caitanya's Footprints were installed by His Divine Grace Paramahaṃsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura at Kūrmacalam (Kūrma-kṣetra) on the 26th and at Siṃhācalam on the 27th December 1930.

banks of the Godāvarī. This reminded Him of the Yamunā, and the woodlands on the banks suggested Vṛndāvana. He crossed the river, bathed and then sat at a short distance from the ' Goṣpada Ghāṭ ' at Kovur* (West Godāvarī district). While He was occupied in chanting the Holy Name of Kṛṣṇa, Rāya Rāmānanda arrived in a litter attended by many musicians and Brāhmaṇas, for ceremonial bath. Śrī Caitanya Deva, at first sight, knew him to be Rāya Rāmānanda. He longed to meet him, but checked His eagerness. As Rāya Rāmānanda after his bath came up to Him, he was filled with a great wonder as he looked at His Person which was shining like a hundred suns. He alighted from his litter and fell prostrate before Him. Śrī Caitanya Deva stood up and said, "Rise and chant Kṛṣṇa's Name." He was strongly longing to embrace him, yet asked, "Art thou Rāya Rāmānanda?" The reply was, " Yes, I am that slave, a vile Śūdra." The Lord embraced him and both sat on the ground in excess of natural Prema. Both of them, overcome with pure love, began to perspire, weep, tremble, with their hair standing on end, and both uttered ' Kṛṣṇa ', ' Kṛṣṇa ' in supreme joy.

The Brāhmaṇa attendants of Rāya Rāmānanda were amazed at the sight and thought, "This Sannyāsī is like Brahman Himself and yet He weeps embracing a Śūdra. This great dignitary is a profound scholar and of a naturally grave demeanour, and yet he has been transported with delight by the touch of the Sannyāsī." On seeing the strangers, the Lord checked Himself. When both of them regained their composure, the Lord said smilingly,—" I heard of you from Sārvabhauma, and he instructed Me to meet you. It is well that I could meet you

* Here the Lord's Footprint was established by His Divine Grace Paramahaṃsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura on the 29th December 1930.

so easily." Rāya replied, "The great Paṇḍita is pleased to own me as his humble servant and is always on the look-out to do me good. It is due to his mercy that I see You. My life is, indeed, blessed today. You are gracious to touch this vile Śūdra, which proves Your mercy and that of Sārvabhauma to this most unworthy person. You are Supreme Lord Nārāyaṇa Himself and I am but a servant of the king, a worldly person and a vile Śūdra. You did not fear the injunctions of the Vedas in touching me. The Vedas forbid You even to look at me. Your Mercy on me makes You perform a forbidden act. You are Godhead Himself. Who knows Your ways? You are Mercy personified. You have come here to deliver me. O! Saviour of the fallen, such is the habit of the Great, that He deviates from His path to deliver the fallen. It is said in the Śrīmad-Bhāgavata (Canto X, Ch. 8, 4), "O Lord, the Saints ever visit the homes of worldly people for compassing their eternal good. There is no other purpose in it." The hearts of the Brāhmaṇas and the other attendants numbering a thousand have been melted by Your sight. All of them are shouting 'Kṛṣṇa', 'Hari' and are shedding tears of joy. Your characteristic features show unmistakable signs of Your Divinity and they are never found in a mortal."

The Lord replied, "You are the greatest of devotees. It is your sight that melted the hearts of all; what to speak of the others, I Myself, a māyāvādī (?) Sannyāsī, am steeped in the love of Kṛṣṇa at your touch. Knowing that My heart is too hard to be melted, Sārvabhauma advised Me to meet you."

While they were praising each other and enjoying the delightful mood, a Vaiṣṇava Vedic Brāhmaṇa came, bowed unto the Lord and besought Him to accept the alms of food and residence at his house. The Lord accepted the invitation knowing him to be

a Vaiṣṇava and then turning to Rāmānanda said, "I feel a great pleasure to hear talks on Kṛṣṇa from your lips. I hope to meet you again." Rāya replied, "You have come to save the sinners. But my wicked heart alone has not been purified by Your sight. May I pray for Your stay for a few days for purging my heart of all sins?" Rāya Rāmānanda then made his bow and wended his way with the greatest reluctance. The Lord betook Himself to the house of the Brāhmaṇa and the evening approached in the midst of their anxieties.

The Lord was anxiously waiting when Rāya Rāmānanda appeared with a servant. He bowed to the Lord and was received in His embrace. The two now retired to the seclusion of privacy and began to converse on Sādhya (the Goal) and Sādhana (the Means). The Lord requested Rāya to recite the texts of the Śāstras on Sādhya and Sādhana. Rāya replied, "Devotion to Viṣṇu is acquired by observing the duties of our position in society. The Viṣṇu Purāṇa says, 'Propitiate the Supreme Lord Viṣṇu by following the prescribed duties of your social rank and fitness. There is no other means of pleasing Him'." The Lord said, "This is off the point, tell me something more advanced." Rāya answered, "The highest means of acquiring devotion is to offer to Kṛṣṇa the fruits of our acts, even as the Gītā (Ch. IX, 27) instructs:—'O son of Kuntī! consign to Me whatever you do, be it eating, performing the homa ceremony, or act of charity or austerity'." The Lord rejected this view also and asked Rāya to cite more advanced ideas. Rāya replied, "The highest devotion requires one to give up the duties enjoined by the Scriptures, as the Śrīmad-Bhāgavata (Canto XI, Ch. 11, 32) says, 'He is the greatest of holy men, who, knowing full well the merits and demerits of religious duties, worships Me by giving up

the Vedic duties, although they were ordained by Me.' The Gītā (Ch. XVIII, 66) also speaks in the same strain, 'Take refuge in Me alone, giving up all socio-religious practices; you will have no cause of sorrow; I will deliver you from all sins'." This was also objected to by the Lord as this too did not touch the issue. Some other higher means should be cited. To this, Rāya added that knowledge based on strong faith might be the highest means of devotion. Brāhmaṇas practising devotion with the knowledge of relationship become Vaiṣṇavas. The Gītā (Ch. XVIII, 54) says, 'A Brahman-realised soul is self-delighted, possesses calm and equitable vision to all, high or low, rich or poor, due to his extra-mundane vision, and does not grieve nor long for anything mundane. Established in Brāhmaṇa-hood, he gradually attains true devotion to Myself.' The Lord was not satisfied with this, telling Rāya Rāmānanda that this was also outside the issue, and requested him to cite more advanced methods. Rāya answered, "Devotion wholly uncontaminated by knowledge is the highest form of worship. A person submitting unconditionally at the Divine Feet of Śrī Kṛṣṇa is a true devotee. It is related in the Śrīmad-Bhāgavata (Canto X, Ch. 14, 3) by Brahmā 'The Supreme Lord Kṛṣṇa is hard to be won in this universe, yet He is realised and won by those who, abandoning the quest of empiric knowledge or knowledge of Abstract Brahman, submit to His Divine Feet, stay at holy places sanctified by Sādhus, listen to recitals of His Līlās by pure devotees and live up to them with body, mind and soul'." On hearing this, the Lord replied, "It is good; but higher stages may be stated." Rāya answered, "The highest form of true devotion is Transcendental Love," and cited the verses from Padyāvalī (Śl. 11—12), "Food and water are relished so long as there are hunger and thirst. Similarly, with the progress of devotional

aptitude, the devotee delights in worshipping his heart's Darling, not in multifarious ritualistic formalities but in true love alone. Have a heart inspired with love of Kṛṣṇa, if ever you may have one; though it cannot be attained by good deeds through millions of lives, yet it can be had by a single impulse of ardent longing." The Lord remarked as before. To this Rāya replied that the love of a servant is the highest devotion and cited verses in support of his view from the Śrīmad-Bhāgavata and Stotraratna of Śrī Yāmunācārya. "When listening to the Holy Name of the Lord purifies all *Jīva*-souls, what then is left unattained by those who actually serve His Holy Feet? (Bhāg., Canto IX, Ch. 5, 16)." "When shall I have the good fortune of declaring myself to be Thy eternal servant, being freed from all selfish desires by Thy unceasing faithful service?" "So it is, but there are methods deeper still. Be pleased to mention them", said the Lord. Rāya replied, "Love as that of a friend is the highest form of devotion," and in this connection, he related the glory of the friendship of cow-boys, "The cow-boys of Vraja had the good fortune to join in the Pastimes of Śrī Kṛṣṇa Who appears to the Jñānīs as realisation of Brahma-sukha, to His servants as the Supreme Object of worship and to deluded persons as mere human child." The Lord said, "This is good; but relate something higher still." Rāya continuing said that the highest devotion is parental affection for the Lord, and recited from the Śrīmad-Bhāgavata the following passages, "O Brahman! what high class meritorious deeds did Nanda perform; and what did the blessed Yaśodā do that she was fortunate to suckle the Divine Child? (Bhāg., Canto X, Ch. 8, 46)." "The bliss that Yaśodā derived from her Divine Child was never gained by Brahmā or Śiva or even by Lakṣmī though She is always clasped to His bosom (Bhāg., Canto X, Ch. 9, 20)." The Lord said, "This

is good no doubt; be pleased to state still higher functions." Rāya replied, "The highest form of devotion is conjugal love for the Supreme Lord Śrī Kṛṣṇa," and described the following from the Śrīmad-Bhāgavata, "What to speak of other women, not even Lakṣmī Herself, Who is held in close embrace to His bosom, nor the celestial nymphs, though blooming and odorous like the lotus, were graced with the favour which the Supreme Lord Kṛṣṇa showed to the Gopīs of Vṛndāvana when in the *Rāsa*-Revels He clasped their necks with His Arms (Canto X, Ch. 47, 60)." "In the *Rāsa*-Revels, Madana Mohana Himself, clad in yellow robes, wearing garlands of wild flowers and a perpetual sweet smile, appeared all on a sudden in the midst of the Gopīs who were bewailing His separation (Bhāg., Canto X, Ch. 32, 2)."

"Many are the means of attaining to Kṛṣṇa, and there are degrees of such attainment," said Rāya. He further added and described that the five 'Rasas' appear in an ascending order of excellence. The chief characteristic and quality of each 'Rasa' attain maturity and are incorporated in the next. Thus Śānta Rasa attains perfection in Dāsya, Dāsya in Sakhya, Sakhya in Vātsalya and all four in Madhura; just as the properties of the four elements increasing in an ascending order are finally combined in the fifth element, the Earth. The attainment of Kṛṣṇa results from Prema, and Śrīmad-Bhāgavata says that Kṛṣṇa submits to the Transcendental Prema. "O Gopīs!" says Kṛṣṇa, "Devotion to Me is the very Nectar to a *Jīva*. The Love ye have in Me is the only cause that ye have attained unto Me (Bhāg., Canto X, Ch. 82, 44)." "Kṛṣṇa's Promise remains firm for all time. He always gives a return of our worship exactly in the form in which it is offered (Gītā, Ch. IV, 11). But He cannot repay the offer of Prema

of the damsels of Vraja to the full, and so He remains a debtor to their Love." "True, Kṛṣṇa is the Highest type of beauty and grace, yet the company of the fair milkmaids of Vraja still further enhances His splendour and charm." "Though Kṛṣṇa is the essence of all beauty yet He shines more beautiful in the midst of the beaming girls of Vraja, even as the emerald set amidst golden-coloured gems (Bhāg., Canto X, Ch. 33, 6)." After listening to these with rapture, the Lord remarked, "This, indeed, is the extreme point of devotion, but please tell Me if there be anything beyond it." Rāya was filled with great astonishment. He thought, "I did not know before that there is anybody on the face of the universe who can enquire beyond this." He answered, "Of all kinds of Prema, Śrī Rādhā's Divine Love is reputed as the highest of all forms of devotion, so say the Śāstras." The Lord was pleased to hear the praise of Śrī Rādhā from Rāya and said, "Go on singing, I am delighted to hear your words. A wonderful stream of nectar is flowing from your lips." The Lord, accepting Madhura Rasa as the highest form of devotion asked Rāya to describe the Transcendental Love of Śrī Rādhā.

Rāya then described the real Form of Kṛṣṇa and Rādhā and the chief features of Rasa and Prema. He recited a song of his own composition dilating on the Divine Love of Śrī Rādhā. At last he said that the Līlā of Śrī Rādhā-Kṛṣṇa can only be realised by submitting completely to the 'Sakhīs', the dearest female attendants of Śrī Rādhā-Kṛṣṇa in their secret bower. In practising each of the five Rasas of Śānta, Dāsya, Sakhya, Vātsalya and Madhura, the devotee is to do so by surrendering himself completely to the prime votaries of each Rasa. Thus for example, one who is a natural votary of Śānta Rasa is to practise his devotion for Kṛṣṇa as a follower of 'Go' (Cow),

'Vetra' (Cane), 'Viṣāṇa' (Horn), 'Veṇu' (Flute) of Vraja, who are prime votaries of that Rasa. So, in Dāsya Rasa one has to follow Raktaka, Patraka, Citraka; in Sakhya Rasa, Śrīdāma, Sudāma, Vasudāma; in Vātsalya Rasa, Nanda, Yaśodā; and in Madhura Rasa, the youthful milkmaids of Vraja. If, on the other hand, one considers himself to be Nanda-Yaśodā, or Śrīdāma-Sudāma, or Vraja-Sakhī, or Śrī Rādhā Herself, he is done for, and, instead of getting the eternal service of Kṛṣṇa, goes to eternal perdition. Those natural serving propensities appear spontaneously in the heart of a purified soul.

Śrī Caitanya Mahāprabhu appeared in the role of the World-Teacher. He delivered His message of Divine Love through the lips of His favourite Rāya Rāmānanda, for, whoever is well-versed in the inner principles of the Supreme Lord Kṛṣṇa, is Guru (World-Teacher), be he a Sannyāsī, or a Brāhmaṇa or even a Śūdra by birth. The Lord gave to the world a number of valuable instructions in the dialogue between Rāya Rāmānanda and Himself. These contain the essence of the teachings of Śrī Gaurasundara. In this famous dialogue, which is reproduced below, Śrī Gaurasundara acts the part of the inquirer and Rāya Rāmānanda, the replier.

Q. 1. What knowledge is the highest of all?

Ans. There is no true knowledge except devotion to Kṛṣṇa.

Q. 2. What is the highest glory of all types of glory in a *Jīva*?

Ans. To be reputed to be the devotee of Kṛṣṇa.

Q. 3. What is counted wealth among human possessions?

Ans. He is immensely wealthy who has love for Śrī Rādhā-Kṛṣṇa.

Q. 4. What is the heaviest of all sorrows?

Ans. There is no sorrow greater than that of separation from the devotee of Kṛṣṇa.

Q. 5. Who should be considered truly liberated?

Ans. He is the foremost of the liberated who loves Kṛṣṇa heartily.

Q. 6. What song among all songs is the natural function of a *Jīva*?

Ans. That song which speaks of the Transcendental amorous sports of Śrī Rādhā and Kṛṣṇa, is the eternal function of a *Jīva*-soul.

Q. 7. What is the highest good of all *Jīva*-souls?

Ans. There is nothing higher than the society of the devotees of Kṛṣṇa.

Q. 8. What should all persons ceaselessly remember?

Ans. The chief things to be remembered are the Names, Forms, Attributes, Associates and amorous sports of Kṛṣṇa.

Q. 9. Among objects of meditation, what should every one meditate upon?

Ans. The supreme meditation is on the Lotus Feet of Śrī Rādhā-Kṛṣṇa.

Q. 10. Where should one reside, leaving all behind?

Ans. It is in the glorious Land of Vṛndāvana where the Transcendental Rāsa-Līlā is Eternally enacted.

Q. 11. What is the best of things to be constantly listened to?

Ans. The Love-Sports of Śrī Rādhā-Kṛṣṇa are the greatest delight to the ears of a *Jīva*.

Q. 12. What is the highest object of worship?

Ans. The highest Object of worship is the Holy Name of the most adorable Divine Couple Śrī Rādhā-Kṛṣṇa.

Q. 13. What are the respective destinations of those who hanker after liberation and enjoyment?

Ans. The liberationists obtain the bodies of inert beings such as stones, and the elevationists dwell in the realms of gods in their celestial bodies.

The difference between a gnostic and a devotee has been nicely depicted in the following apt illustration: Just as the foolish crow which has no sense of relish, sucks the bitter Nimba-fruit, while the cuckoo which is appreciative of flavours, feeds on the mango-blossoms, so the luckless follower of the path of gnosticism chews dry wisdom, while the fortunate devotee quaffs the nectar of Kṛṣṇa's Love.

The Lord spent ten days happily in sweet discourse about Kṛṣṇa with Rāya Rāmānanda. One day, the Rāya implored the Lord to be kind enough to explain whether the Lord was Kṛṣṇa enveloped by the golden hue of the Figure standing before Him. The Lord said, "O Rāya, deep is your love for Kṛṣṇa. Such is the effect of real love that when the true devotee casts his glance upon any object that appears animate or inanimate to a conditioned fettered *Jīva,* he sees Kṛṣṇa manifesting in and enjoying that object. The object gazed at may be animate or inanimate to a conditioned fettered *Jīva* but he does not see its natural or outward form subject to the experiment and tending to the gratification of gross and subtle senses but sees his adored Deity in everything and every animate object in his Deity. "He is the highest of devotees who beholds the Lord of his adoration in every object and all animate objects in his adored Lord (Bhāg., Canto XI, Ch. 2, 45)."

The Rāya objected, "Lord, leave Thou Thy tricks. Conceal not Thy True Form from me. Having taken on Thyself the Love and Beauty of Śrī Rādhā, Thou hast descended in this world in Thy Form as Śrī Kṛṣṇa-Caitanya in order to taste Thy own Love. Thy secret object is the enjoyment of Śrī Rādhā's Love, but incidentally, Thou hast filled the whole universe with Love." Then the Lord showed him His real Form in which were blended into One, Kṛṣṇa—the Prince of Rasa, and Rādhā—the Supreme Emotion.

From Vidyānagar the Lord went on to Maṅgalagiri* in Guṇṭur, Ahobilam in Kurnool and Tirupati in Chiṭṭoor districts. He then visited all the shrines of the Tamiḻ territory and also Conjeeveram, Śrīraṅgam, Madurā, Śīyāḻi, Kumbhakoṇam and Tañjore. He then visited Śrī Janārdana near Varkalā, Śrī Ananta-Padmanābha in Trivandrum, Ādikeśava at the village Tiruvāṭṭār, and Kanyā-Kumārī at Cape Comorin—all in the Travancore State. Thence He went to Payasvinī and visited many shrines in South India.

THE LORD'S CĀTURMĀSYA AT THE HOUSE OF VEṄKAṬA BHAṬṬA

At Raṅga-kṣetra (Śrīraṅgam, near Trichinopoly), the Lord stayed for four months of the rainy season on account of Cāturmāsya (four months' observance of devotional rituals) at the house of Veṅkaṭa Bhaṭṭa, a Vaiṣṇava householder belonging to the Rāmānuja Cult. The Lord's discourse on the Fundamental Principle of Śrīmad-Bhāgavata as mentioned in Canto X, Ch. 16, 36 and Canto X, Ch. 47, 60 converted the whole family of Veṅkaṭa Bhaṭṭa into the worship of the Supreme Lord Śrī Kṛṣṇa. Both Śrī Kṛṣṇa

* At Maṅgalagiri, Śrī Caitanya's Footprint was installed on December 31st, 1930 by His Divine Grace Paramahaṃsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura.

and Nārāyaṇa are, in essence, One and the Same Principle, but as regards Transcendental Divine amours of Love, the Former excels the Latter. Such is the conclusive proof underlying the principle of 'Rasa'.* Be it remembered that Veṅkaṭa's son Gopāla Bhaṭṭa was the disciple of his uncle Śrīla Prabodhānanda Sarasvatī (formerly a Tridaṇḍī Sannyāsī of the Rāmānuja-Cult), the famous author of Caitanya Candrāmṛta, Rādhā-Rasa-Sudhānidhi, Navadvīpa-Śatakam, Vṛndāvana-Śatakam and other poems and not Prakāśānanda Sarasvatī, a single-staff Sannyāsī of the māyāvādī (Monistic) school of Benāres. Gopāla Bhaṭṭa Gosvāmī was one of the six Gosvāmīs of Vṛndāvana, who compiled the famous Vaiṣṇava Smṛti named 'Hari-Bhakti-Vilāsa'. The Lord visited Śṛṅgeri (in Mysore), Uḍupī (in South Canara), Gokarṇa (in North Canara) and other shrines on the western coast. At Uḍupī, the Lord, by the learned controversy with the head of the Mādhva Maṭha (Śrī Vyāsa Tīrtha (?), the famous author of 'Nyāyāmṛta', according to a tradition among the Mādhvas), succeeded in establishing the cult of unalloyed devotion to the Absolute Person to be the Means as well as the End of all spiritual or devotional activities of all human beings, by proving the futility of the wrong processes of Karma (fruitive action) and Jñāna (empiric knowledge leading to Abstract Brahman). During His sojourn in the South, the Lord procured two most precious works of the Gauḍīya Vaiṣṇava literature, *viz*:—(1) Brahmasaṃhitā (a conclusive treatise on the Ontology of the Highest Excellence of Kṛṣṇa, His Realm and His Revels) from the Temple of Ādikeśava at Tiruvāṭṭār (Travancore State) and

* "That ecstatic principle of concentrated deliciousness that is tasted by Śrī Kṛṣṇa and in sequel reciprocated by the eternally serving individual soul on the plane that transcends mundane thought." (Bh.-R.-S., D. V., Laharī V, 79).

(2) Kṛṣṇa-Karṇāmṛta (an intensely spiritual and Transcendental amorous lyric on the Form, Attributes and Deeds of Kṛṣṇa) from Kṛṣṇa-Venvā. Wherever the Lord went, He preached the super-excellence of the chanting of the Name of Śrī Kṛṣṇa over all other forms of devotion, and converted the Buddhists, the Jains, the Māyāvādīs (Exclusive Monists) and the Smārtas (elevationists) to the path of Bhakti or unalloyed devotion to the Supreme Lord Śrī Kṛṣṇa.

INCIDENTS DURING THE LORD'S VISIT TO THE SOUTH

THE LORD AND THE BUDDHIST MONK

Once the Lord met a Buddhist monk and had a discussion with him, in which the Lord refuted all the fallacious arguments of his cult (Buddhism). This enraged the Buddhist monk, who, out of malice, offered to the Lord a dish full of unholy and unclean food in the name of Mahāprasāda. But all on a sudden, a gigantic bird snatched away the dish which fell obliquely on the head of the Buddhist monk who forthwith dropped down unconscious. The Buddhists taken aback at this unforseen retribution, implored the Mercy of the Lord, Who asked them to chant the Name of Kṛṣṇa into the ears of their Guru which brought him to his senses, and he became a convert to Vaiṣṇavism with all his followers.

THE LORD AND THE RĀMA-BHAKTA OF MADURĀ

On one occasion the Lord met a devotee of Śrī Rāmacandra at Madurā, who was spending his days in great grief at the recollection of Rāvaṇa's abduction of Sītā Devī, the Consort of Rāmacandra. But the Lord consoled him by saying that "Divine Entities are inaccessible to mundane beings. Sītā Devī is Divine. How could it be possible for the arch-fiend Rāvaṇa, a mortal, to see Her Divinity, not to speak of touching Her? What he had stolen in the

guise of a Tridaṇḍī Sannyāsī was Māyā-Sītā, a shadow of the real Sītā." A few days after, the Lord convinced the devotee by showing him the very leaf from the Kūrma Purāṇa, which contained the above episode.

THE LORD RESCUES VIPRA KṚṢṆADĀSA FROM THE 'BHAṬṬATHĀRIS'

There lived in Malabāṛ a gang of itinerant gipsies or according to some, a class of people of low moral standard, known as 'Bhaṭṭathāris,' who were experts in their infernal witchcrafts. One day, when the Lord arrived there after visiting many a shrine of that coast, they lured the weak-minded Brāhmaṇa, Vipra Kṛṣṇadāsa, the Lord's attendant, into being infatuated by a woman belonging to that nefarious cult. The Lord Himself went to their rendezvous and rescued Vipra Kṛṣṇadāsa from their terrible grip, despite their armed resistance which brought their own destruction.

By this the Lord teaches us that a *Jīva* is endowed with free will which he can abuse or make the best use of. When he is, by the grace of the *Sat Guru,* in touch with the Supreme Lord Śrī Kṛṣṇa, he makes the best use of his freedom by rendering devotional service to Him. But when he abuses his freedom, he forgets the sense of his affinity and dependent relationship to Kṛṣṇa, and the more he tries to lord it over the phenomena the more he deviates from the Central Integer (Kṛṣṇa). This eccentricity or backwardness is the cause of his subjection to Māyā which causes illusion, making him forget his real nature and Kṛṣṇa. Māyā thus holds sway over him, inflicting on him Tritāpas (threefold afflictions) as punishment, making him rotate through myriads of forms in the orbit of creation until he is released from the bondage by the grace of the

Sat Guru to whom he surrenders himself absolutely and to whose Transcendental Words he listens (Bhāg., Canto XI, Ch. 2, 37)." Apparent proximity to or remoteness from the Lotus Feet of the Supreme Lord is not an index of the worship of Hari, which consists in the friendly cultivation of all the faculties for the gratification of the Spiritual Senses of Kṛṣṇa, bereft of all other desires of enjoyment and renunciation, with a full knowledge of the relationship between Him and *Jīva* and the world.

THE LORD AND THE SERVICE-MINDED READER OF THE GĪTĀ

At Raṅga-kṣetra, the Lord met a Brāhmaṇa deeply absorbed in reading the Gītā with great rapture, heedless of all derisions from outside. Accosted by the Lord as to the reason thereof, the Brāhmaṇa replied that while reading the Gītā, under instructions of his Guru, correctly or incorrectly, the very vision of Śyāmasundara (Kṛṣṇa) holding the reins of the chariot of Arjuna and instructing him all the while, transported him with so much delight that he could not resist the temptation of reading the Book all through. Thereupon the Lord commended him with a warm embrace saying that "conversant with the inner meaning of the Gītā, he could claim the proud privilege of reading the same."

CHAPTER XIII

THE LORD'S RE-UNION WITH THE DEVOTEES

THE LORD'S RETURN TO PURĪ AND UNION WITH NITYĀNANDA AND OTHER DEVOTEES

On His return to Purī, *via* Vidyānagar and Ālvārnātha, after a lapse of two years, the Lord met Nityānanda, Jagadānanda, Mukunda and Vāsudeva Sārvabhauma to whom He gladly made the following remark:—" Lots of Sādhus and Holy Shrines have I visited in the South, but none so ardent and devout Vaiṣṇavas like you and Rāya Rāmānanda who has afforded Me unspeakable delight by his ontological and theological discourse on unalloyed devotion to Kṛṣṇa." Sārvabhauma Bhaṭṭācārya then arranged Paṇḍita Kāśī Miśra's house for the Lord's residence and introduced the devotees of Orissa to the Lord, among whom were Paṇḍita Kāśī Miśra and Rāya Bhavānanda, father of Rāya Rāmānanda. Paramānanda Purī, Govinda (a disciple of Īśvara Purī), and Brahmānanda Bhāratī who was made to cast off his skin robe and don ecclesiastical ochre cloth, came to Purī to meet the Lord. The devotees, Nityānanda, Mukunda and others sent Vipra Kṛṣṇadāsa to Bengal to inform the devotees there of the safe arrival of the Lord.

THE LORD AND ŚRĪ DĀMODARA SVARŪPA

Puruṣottama Bhaṭṭācārya, an intimate comrade of the Lord at Navadvīpa, unable to bear the sight of the Lord's Sannyāsa, renounced the world and assumed the designation of Śrī Dāmodara Svarūpa from his Guru, Caitanyānanda, at Benāres. His sole

intention was to worship Kṛṣṇa with confidential love; so he did not commit himself to any ceremonial rites of the ecclesiastical order. He was a great erudite scholar in the Vedānta and perfectly dispassionate. His love for Kṛṣṇa was so great that he was called the Alter Ego of Śrī Caitanya Mahāprabhu. No book, śloka or religious song was admissible to the Lord which did not stand the acid test of Śrīla Dāmodara Svarūpa for the reason that nothing short of the Principle of *Acintya-Bhedābheda* could give any delight to the Lord. He was a second Bṛhaspati in Śāstric lore and a veritable Gandharva in music. He used to delight the Lord with the Divine Love-songs of Vidyāpati and Caṇḍīdāsa and Jayadeva's Gīta-Govinda. He was dearly loved by Nityānanda, Advaita, Śrīvāsa and Gadādhara. Such a devotee at last came to meet the most Beloved of his heart at Purī and greeted the Lord with the following śloka on his lips, "O Thou Ocean of Mercy, Śrī Caitanya Mahāprabhu, may Thy non-evil-producing Mercy be showered on me, that easily removes all dirts of afflictions from the mind, purifies everything by reason of its sanctity, reveals transcendental ecstasy without reserve, harmonises the apparent discrepancies in the Śāstras, intoxicates the heart with the mellow qualities of transcendental emotion, gives calm and tranquil vision with the perennial flow of devotional love and, last but not least, culminates in manifestation of transcendental bliss." Whereupon the Lord hugged him with a loving embrace, requesting him to be His constant companion in the realisation of Divine Love at 'Gambhīrā' (Kāśī Miśra's house).

THE LORD AND KING PRATĀPARUDRA OF ORISSA

King Pratāparudra Gajapati of Orissa showed his ardent desire to meet the Lord. But the Lord refused to grant him an interview on the

ground that it does not become a dispassionate Sannyāsī to behold a Rājā or a woman, as such conduct is more fatal than swallowing venom. He used to perform devoutly his humble duty of sweeping off the dust of the Car-Road of Lord Jagannātha. But when Pratāparudra came to know thoroughly well that the service of the Lord's devotees is far more conducive to the attainment of the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa than the service of the Lord Himself, he began to render all sorts of services to them with all his heart, soul and might (Bhāg., Canto XI, Ch. 19, 21 and Canto X, Ch. 22, 35). He was determined to put an end to his life, should he be deprived of the Blessings of the Lord Who has appeared to redeem the world. At last, through the kind intercession of Nityānanda, Rāya Rāmānanda and Vāsudeva Sārvabhauma, the Rājā humbly approached the Lord with the following śloka of the Bhāgavata (Canto X, Ch. 31, 9) on his lips—"The Narratives of Thy Deeds and Qualities are the nectar to afflicted souls. They are eternally sung by the philosophers of Love. They are destructive of all the evils of life. They are ever blissful to the listeners. They confer real and eternal good to those who always hear and chant Them. Those who narrate Them are the most munificent bestowers of gift." Whereupon the Lord gave him a warm embrace and blessed him with His Grace. King Pratāparudra became a staunch follower of the Lord with all his family. His son Puruṣottama Jānā was also blessed with the Divine Grace and became one of His devout adherents.

THE LORD'S RE-UNION WITH THE DEVOTEES OF BENGAL

The devotees of Bengal, *viz.*, Paṇḍita Śrīvāsa, Haridāsa, Murāri, Vakreśvara, Vidyānidhi, Gadādhara, Śrīdhara, Śuklāmbara and others numbering

about two hundred, hastened to Purī, under the lead of Advaita Ācārya to meet the very Life of their lives after a separation of two years. As soon as they reached Purī, the Lord sent Śrī Dāmodara Svarūpa and Govinda with garlands of Śrī Jagannātha Deva and Advaita Ācārya was the first recipient of His Favour. Gopīnātha Ācārya pointed them out to king Pratāparudra who was much delighted and wonder-struck with their handsome complexion glowing with spiritual intelligence and with their sweet Saṃkīrtana accompanied by ecstatic dance. When enquired by the Rājā as to the significance of this Saṃkīrtana, Gopīnātha cited the following śloka from the Bhāgavata (Canto XI, Ch. 5, 32). "The people of keen intelligence worship the Lord Who Himself preaches Kṛṣṇa-Nāma and Whose dark colour is then concealed under a yellow effulgent exterior, along with the weapon of Hari-Nāma, with His Associates and Apostles. Their Yajña, *i.e.*, ritual service is the constant chanting of the Holy Name of Kṛṣṇa." When the Rājā asked Gopīnātha as to why the Paṇḍitas of this Age were averse to worship Śrī Caitanya Mahāprabhu Who is Kṛṣṇa Himself, the latter cited a śloka from the Bhāgavata (Canto X, Ch. 14, 29) in support of his answer,—" O Lord!" says Brahmā to Śrī Kṛṣṇa, " He who is blessed with the minutest grain of favour from the Couple of Thy Lotus Feet, is in the know of Thy Glorious Deeds and Qualities, and none else although he may be discriminating Thy truths for an æon through his empiric knowledge." When the Rājā again enquired as to why the devotees preferred first to meet their Lord and honour Mahāprasāda instead of observing fasts, tonsure and beholding the Lord Jagannātha, Gopīnātha cited a śloka from the Bhāgavata (Canto IV, Ch. 29, 46), confirming their conduct,— "He who is favoured by the Supreme Lord Śrī Kṛṣṇa

and has realised Him in his unalloyed self, can easily relinquish his strong attachment for mundane relativities and the Vedic rituals." Then the Lord met severally all the devotees of Bengal, *viz.*, Advaita Ācārya, Paṇḍita Śrīvāsa, Paṇḍita Gadādhara, Vidyānidhi, Ācāryaratna (Candraśekhara), Sena Śivānanda, Vāsudeva Datta, Murāri Gupta, Śrīdhara, Śuklāmbara and others, and eulogised their devotional activities. They then honoured rich varieties of the Mahāprasāda and were housed in their respective quarters. Gopīnātha and Vāṇīnātha, sons of Rāya Bhavānanda, were engaged to minister to their needs and comforts. With them also came Ṭhākura Haridāsa, the Nāmācārya and humility incarnate, who was given by the Lord a solitary nook near His Own garden, known as 'Siddha-Vakula' for his Nāma-bhajana. The Lord used to meet him there every day.

THE LORD AND VĀSUDEVA DATTA

The Lord was glad to embrace Vāsudeva Datta, one of His most favourite disciples, who prayed for the wholesale redemption of all the fallen souls who have been deprived of Transcendental Bliss, by taking upon himself the sins and offences committed by them in various births and their eternal damnation due therefor. But the Lord granted his prayer with impunity for himself. By this Vāsudeva Datta excelled all other altruists and philanthropists of the world in his universal sympathy for the redemption of the world-evils. The Lord then introduced Sārvabhauma Bhaṭṭācārya to all the devotees of Bengal who were exceedingly delighted to find him in their midst.

THE LORD AT THE GUṆḌICĀ-MANDIRA

The Car-Festival of Lord Jagannātha was drawing near. The Guṇḍicā-Mandira is located in

Sundarācala, two miles east of Nīlācala and is the destination of the Travel of Lord Jagannātha by Car. A nine-day mahotsava takes place every year during His stay there. Śrī Caitanya Mahāprabhu used to perform the cleansing ceremony of the Guṇḍicā-Mandira every year with all His followers, on the eve of the Car-Festival. He has taught us the underlying principle of this cleansing ceremony. Guṇḍicā-Mandira represents the heart of a devotee. If he desires to enthrone Kṛṣṇa in his heart, he should, first of all, purify it from all foreign dirts under the guidance of the Supreme Lord Śrī Caitanya Mahāprabhu, Who manifests Himself there as the Caitya-Guru (Indwelling Guide). The Seat of the Lord Śrī Kṛṣṇa should be purged of all desires of enjoyment and renunciation and washed off with the holy water of unalloyed devotion.

THE LORD AND THE CAR-FESTIVAL

When Lord Jagannātha, identical with Madana Mohana of Vṛndāvana, was travelling by His Car from Nīlācala (representing Kuru-kṣetra where Kṛṣṇa came once in Dvāpara Age by Car from Dvārakā during the solar eclipse) to the Temple of Guṇḍicā at Sundarācala (representing Vṛndāvana), the joy of the Lord Śrī Caitanya (then in the role of Śrī Rādhā's separation-in-love for Kṛṣṇa) knew no bounds at the union with the very Life of His Life after a long separation during 'Anavasara.'* Having fixed His Eyes on the Beautiful Face of His Beloved Madana Mohana, the Lord began to dance in ecstasy with all His followers in seven groups deeply absorbed in Nāma-Saṃkīrtana. In short, four parties sang and danced in front of Lord Jagannātha's Car,

* Anavasara is the period (fortnight) required in dyeing the Body of Lord Jagannātha after Snāna-Yātrā (His Bathing Ceremony) when no 'Darśana' is available. Netrotsava falls on the morrow of the Nava-Yauvana Day when the Eyes of Lord Jagannātha are dyed.

two on the flanks and one in the rear. The din of Nāma-Saṃkīrtana surcharged the three worlds and drowned all other mundane sounds. Then the Lord manifested a Power of His Divinity. His very presence was actually felt by each of the seven groups, who cried out, "The Lord is dancing with us going nowhere, out of His Grace." None but the pure-souled esoteric devotees can realise the inscrutable Power of the Lord. Bowing to Lord Jagannātha with folded palms and uplifted face, the Lord thus prayed, "I offer My humble greetings, times without number, to Kṛṣṇa (Govinda) the Supreme Lord, Who is the Object of worship of the pure-souled Brāhmaṇas, the Protector of Brāhmaṇas and cows and the eternal Benefactor of the universe (Viṣṇu Purāṇa, I, 19, 48)." "Glory, Glory to the Supreme Lord, the Son of Devakī, to Kṛṣṇa, the Self-Effulgent Lamp of the Race of Vṛṣṇi. Deep blue like the nimbus cloud is His complexion and tender are His limbs. Glory, Glory to Mukunda (Bestower of Divine Love), the Redeemer of the world from the heavy load of sins (Padyāvalī, Śl. 108)." "Glory to the Transcendental Eros of Vṛndāvana, the Refuge of the world, though unborn yet known as One born of Devakī, the Chief of the Yadus, the Killer of evils by His Own powerful Arms, the Destroyer of sins of sentient and insentient beings and the Stimulator of Love in the heart of the Consorts of Vraja, Mathurā and Dvārakā (Bhāg., Canto X, Ch. 90, 48)." "Neither am I a Brāhmaṇa, a king, a Vaiśya or a Śūdra, nor a Brahmacārī, a Gṛhastha, a Vānaprastha or a Sannyāsī but I am an eternal servant of the servants of the Lotus Feet of Śrī Kṛṣṇa, the Lord of the Gopīs and the Nectarine Ocean of Self-Effulgent Eternal Bliss (Padyāvalī, Śl. 63)." Forgetful of all else, Śrīvāsa was gazing in absorption of love at the Lord's dance. He was repeatedly pushed by Haricandana, the king's minister who wanted him to

step aside. Śrīvāsa got enraged and slapped him on the face to stop further pushing. Smarting at the insult, the minister was about to chide Śrīvāsa when Pratāparudra checked him saying,—"Blessed art thou to have been touched by the hand of Śrīvāsa. Such blessing has not been my lot." While dancing, all the eight spiritual emotions manifested themselves in the Lord's Body. Leaving the dance, the Lord bade Svarūpa sing, who knowing His heart thus began—"I have just met the Lord of my life, for Whose sake I had been smouldering in the fire of Spiritual Eros." When the Lord lagged behind, Jagannātha halted; when the Lord danced ahead, Jagannātha moved His Car slowly. Thus did the Two Lords impel Each Other on. In the course of dancing, another mood came over the Lord. With uplifted arms the Lord recited aloud the following śloka from Kāvya-Prakāśa. As the milkmaids of Vraja were delighted to behold their beloved Kṛṣṇa in Kuru-kṣetra, so was the Lord gratified at the sight of Lord Jagannātha Who is no other than His Beloved Madana Mohana. In the role of Śrī Rādhā, the Lord thus prays to Kṛṣṇa,—"Thou art the same Lover and I am the same Mistress, and yet Vṛndāvana represents My Heart. Manifest Thy Lotus Feet at Vṛndāvana again. Here (*i.e.*, in Kuru-kṣetra) there are crowds and the din and bustle of elephants, horses and chariots; but there only flowery bowers, the bee's humming and the cuckoo's cooing. Here Thou art full of pomp, grandeur and ostentation in royal robes surrounded by a retinue of warriors, there Thou wert dressed as an Adolescent Cow-Boy with Flute in Thy Mouth. Here I have not a drop of the Ocean of Bliss I used to taste in Thy company at Vṛndāvana. Be Thou pleased to take Me with Thee to dally again at Vṛndāvana; then only can My Heart be gratified." In the ardour of His Love, the Lord cited a śloka from the Bhāgavata (Canto X,

Ch. 82, 48), voicing Śrī Rādhā's longing for Kṛṣṇa. Svarūpa alone knew the meaning. Afterwards, Śrī Rūpa Gosvāmī was kind enough to proclaim the sense. "O Padmanābha! Let Thy Beautiful Lotus Feet, the Only Means of deliverance, from the foul sink of worldliness and the Only Object of constant contemplation by the philosophers of Yoga in their hearts, manifest in the hearts of us, the milkmaids of Vraja, whose only concern in our household life is unreservedly centred in Thee and Thee alone." "O My confidante!" says Śrī Rādhā, "Here appeared My most Beloved Lover Kṛṣṇa in Kuru-kṣetra and I am the same Rādhā, His Most Beloved Mistress, and the joy of our re-union is also the same; yet My heart ever longs for the woodlands on the bank of Yamunā surcharged with the melodious 'Fifth Note' of the sweet amorous Flute of My Beloved Kṛṣṇa (Śrī Rūpa Gosvāmī)." "The mind and heart of others are not distinct from each other, but My Mind is identical with Vṛndāvana and I am fully confident They are one and the same. If Thou art pleased, O Kṛṣṇa, to manifest Thy Lotus Feet there, Thy Grace on Me I shall then consider fullest"—says the Lord. Thus dancing, the Lord came up to where Pratāparudra stood and was about to fall down, when the king held Him up. At this, the Lord cried shame on Himself for having touched a king, a worldling. True, the Lord was pleased with Pratāparudra for his humble service to Lord Jagannātha as a sweeper. But the Lord feigned anger in order to warn His followers against coming in close touch with worldly-minded men. The king was grieved at the Lord's dealings but Sārvabhauma consoled him not to lose heart. With all humility, the king approached the Lord, citing a śloka from the Bhāgavata (Canto X, Ch. 31, 9) and was blessed with a warm embrace from the Lord shouting, 'Bhūridā', 'Bhūridā' (munificent).

THE LORD'S DISCOURSE WITH ŚRĪ DĀMODARA SVARŪPA ON ŚRĪ LAKṢMĪ DEVĪ AND ŚRĪ RĀDHIKĀ

On the 'Herā-Pañcamī Day'*, the Lord had a philosophical discourse with His intimate associate Śrī Dāmodara Svarūpa on the distinctive characteristics of Lakṣmī Devī and the Gopīs of Vṛndāvana. Lakṣmī Devī serves Her Lord Nārāyaṇa in Vaikuṇṭha with reverential mood, while the Gopīs or the milkmaids of Vraja render service to their only Lord Śrī Kṛṣṇa with confidential love. But the Lord expressed His ineffable delight to hear the super-excellent Qualities of Śrī Rādhikā over all other Gopīs, not to speak of Lakṣmī Devī, regarding Her all-round attractive service to Kṛṣṇa with which She has absolutely captured His Heart. The Lord then pointed out the distinctive features of the unalloyed devotional services of Paṇḍita Śrīvāsa and Śrī Dāmodara Svarūpa. The former represents Nārada in his unalloyed service to Nārāyaṇa in Vaikuṇṭha with a sense of divinity, reverence and glory; while the latter represents a pure citizen of Vraja who ignores the slightest tinge of lordliness or divinity of Kṛṣṇa in his unalloyed confidential service to Him. In describing the shoreless Ocean of Transcendental Bliss of Vṛndāvana in comparison with which the vast Ocean of Splendour of Dvārakā or Vaikuṇṭha is but a drop, the Lord cited the śloka from Brahmasaṃhitā (Śl. 56) to convince Paṇḍita Śrīvāsa—"I worship that Transcendental Realm known as Śvetadvīpa (Vṛndāvana) where, as loving Consorts, the Gopīs, in their unalloyed spiritual essence, render perpetual amorous service to the Supreme Lord Śrī Kṛṣṇa as their only Lover; where every tree is a divine purpose

* Herā-Pañcamī Day is the fifth day of the bright lunar fortnight following the Car-Festival, when Śrī Lakṣmī Devī starts with a retinue of Her female attendants from Nīlācala in quest of Her Lord Jagannātha.

tree; where the soil is the purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favourite confidante, where effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty, where numberless milch cows always give spiritual oceans of milk, where there is eternal existence of transcendental time which is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That Realm, Goloka, is known only to a very few Absolute-realised souls in this world."

CHAPTER XIV

THE LORD'S INSTRUCTIONS TO GAUḌĪYA-BHAKTAS

THE GAUḌĪYA-BHAKTAS ON THE EVE OF THEIR DEPARTURE FROM PURĪ

For four months after the Car-Festival, the devotees were immersed in the ocean of ecstasy in the sweet company of their Beloved Lord. The Lord celebrated with great eclat the 'Nandotsava'* and 'Vijayā-Daśamī'† with His followers. One day, the Lord requested Nityānanda Prabhu and Advaita Ācārya to start for Bengal and bestow Kṛṣṇa-Prema upon one and all, irrespective of caste, creed, colour or community. He also sent some Mahāprasāda and consecrated articles with Śrīvāsa Paṇḍita for His mother. The Lord assured Śrīvāsa that He would invariably be present on the following occasions, *viz*:—(1) when Śrīvāsa performed Nāma-Saṃkīrtana in his courtyard, (2) when Nityānanda performed His ecstatic dance, (3) when Śacī Devī, the Lord's mother, offered food cooked by herself to the Lord and (4) when Paṇḍita Rāghava of Pānihāṭi (a few miles to the north of Calcutta) performed his immaculate worship of the Deities, which was highly spoken of by the Lord.

* Nandotsava is the most delight-giving ceremony performed by Nanda in Vraja on the Birth of his Divine Child, Kṛṣṇa. It is generally held on the day following the Janmāṣṭamī (Birthday of Lord Kṛṣṇa).

† Vijayā-Daśamī is the tenth day of the full moon in the Bengali Calendar month of Āśvina when the Lord Rāmacandra left Laṅkā for Ayodhyā after killing Rāvaṇa, the ten-headed demon who had stolen Sītā Devī, the Consort of Śrī Rāmacandra, from Daṇḍakāraṇya in the Deccan.

The Lord instructed Śivānanda Sena to be the care-taker of the family of Śrī Vāsudeva Datta who used to spend every day in the service of the Lord even the last farthing of his earning.

The Lord asked Mukundadāsa of Śrīkhaṇḍa whether he was the father of Raghunandana or Raghunandana was his father. Mukunda replied that Raghunandana was his father, because it was Raghunandana who inspired him and others with Kṛṣṇa-Bhakti. The Lord was glad to hear this and said,—"He is truly the Guru who inspires Kṛṣṇa-Bhakti in the minds of the seekers of truth." The Lord narrated to His devotees an incident regarding the depth of Mukunda's love for Kṛṣṇa. Mukunda was the court physician of the Nawab of Bengal. One day while he was seated on a raised platform and attending the Nawab, a servant came to fan the satrap with a fan of peacock's feathers. As soon as Mukunda saw that fan, his recollection of Kṛṣṇa was conjured up, and he fell down from the platform unconscious. When he regained his consciousness, the Nawab enquired of him the cause of his swoon. Mukunda replied that it was his hysteric fit. But the Nawab refused to believe his statement because he recognised in him the manifestation of the eightfold spiritual phases of Sāttvika Bhāva. His son Raghunandana, though a lad of seven, was an adept in Kṛṣṇa-Bhakti. He used to worship Kṛṣṇa with a couple of Kadamba flowers that bloomed every day throughout the year on a Jāmbira tree.

THE LORD TEACHES THE DEVOTEES OF KULĪNAGRĀMA

Once the Lord instructed Satyarāja 'Khān' (Basu) and Rāmānanda Basu, devotees of Kulīnagrāma, to bring Paṭṭaḍorī, *i.e.*, cotton-rope for Lord Jagannātha, every year. Mālādhara Basu of Kulīnagrāma (afterwards designated Guṇarāja Khān by the

Nawab of Bengal) wrote 'Śrī Kṛṣṇa-Vijaya', the first Bengali epic describing Kṛṣṇa-Līlā from the Bhāgavata, in which he accosted Nanda-Nandana (Kṛṣṇa) as the Lord of his soul. This expression was so endearing to the Lord that everything belonging to Kulīnagrāma was an object of affection to Him. His son Satyarāja Khān and grandson Rāmānanda Basu, though ideal Vaiṣṇava householders, still to make assurance doubly sure, asked the Lord regarding their duties as householders.

THE DUTIES OF A VAIṢṆAVA HOUSEHOLDER

The Lord said that a Vaiṣṇava householder must always serve Kṛṣṇa and the Vaiṣṇavas and incessantly chant the Holy Name of Kṛṣṇa.

THE REAL NATURE OF THE HOLY NAME

The Lord also gave them a true conception of the real nature of Kṛṣṇa's Name. The Name, the Body and the Self of Kṛṣṇa are all one and the same with Kṛṣṇa; there is no difference between them; all the three are of the nature of Eternal Bliss. Between His Form and Personality, between His Name and Himself, there is no distinction; whereas, in the case of a mortal, his name, body and personality are quite different from one another. "Kṛṣṇa's Name is the Wish-Yielding Gem—is Kṛṣṇa Himself—is Caitanya or Absolute-Consciousness,—the Embodiment of Divine Rasa—Kṛṣṇa's Name is the Entire Whole—the Holiest of the Holy—the Eternal—the Unconditioned—Kṛṣṇa's Name being Transcendental is one and the same with Kṛṣṇa Himself (Padma Purāṇa). "Kṛṣṇa's Name, Form, Qualities, Entourage and Realm are all Transcendental and Blissful, and are, therefore, not intelligible to mundane human understanding. They manifest themselves automatically to the spiritual senses of a *Jīva* when

he turns to Kṛṣṇa and renders eternal service with his body, mind and soul under the guidance of the *Sat Guru* (Padma Purāṇa)."

THE EFFICACY OF THE HOLY NAME

The Lord also gave them a true conception of the efficacy of Kṛṣṇa's Name:—" Kṛṣṇa's Name once uttered without any offence washes away all sins and offences and enkindles nine forms of devotional faith. His Name does not make one wait for spiritual initiation or ritualistic performances as enjoined in the Scriptures; but no sooner does the Name come in touch with the tongue than He redeems all men down to the 'Caṇḍāla' (untouchable). As accessory, Kṛṣṇa's Name destroys our worldly bondage, resulting in the attraction of our hearts to the Love of Kṛṣṇa (Padyāvalī, Śl. 18, by Śrīdhara Svāmī)." The Holy Name of Kṛṣṇa is more compassionate than Kṛṣṇa Himself, in as much as His Holy Name redeems not only an offender against the Name but also against Kṛṣṇa Himself.

THE THREE GRADES OF VAIṢṆAVAS AND THEIR SPECIAL TRAITS

The Lord then gave a true conception of the special features of three grades of Vaiṣṇavas as chanters of the Holy Name of Kṛṣṇa, *viz*:—

(1) One who chants the Name of Kṛṣṇa once without any offence is a good Vaiṣṇava. He is to be honoured above all Karmīs, Jñānīs, Yogīs, etc.

(2) A better Vaiṣṇava is one who chants the Name of Kṛṣṇa incessantly. He is to be served as a superior Vaiṣṇava. He is characterised by his four-fold services, *viz*:—(i) Love for Kṛṣṇa, (ii) friendship with true devotees, (iii) compassion for the ignorant and (iv) indifference towards those who are maliciously opposed to Kṛṣṇa-worship (Bhāg., Canto XI, Ch. 2, 46).

(3) But the best Vaiṣṇava is one whose very sight brings the Name of Kṛṣṇa to dance on one's tongue. He should be worshipped with unconditional surrender and submissive listening. " He is generally known as a mahā-bhāgavata who sees his own Beloved Kṛṣṇa adumbrated in everything and everything manifested in Kṛṣṇa, and feels a sense of ecstatic delight everywhere in consequence (Bhāg., Canto XI, Ch. 2, 45)." " With such characteristics, a mahā-bhāgavata acquires Divine Love for Kṛṣṇa by chanting His Holy Name and with a heart saturated with intense longing for His '*darśana*' (sight), sometimes laughs, weeps, cries aloud, sings and dances like a mad man without caring for what they will say (Bhāg., Canto XI, Ch. 2, 40)." It is he who has realised the Absolute Person that can make others realise Him.

" A Vaiṣṇava householder must serve these three kinds of Vaiṣṇavas in this wise,—caressing the good, making obeisance to the better and serving whole-heartedly with a desire to listen to the best (Upadeśāmṛta, Śl. 5)."

THE LORD SAVES AMOGHA

One day, Sārvabhauma Bhaṭṭācārya invited the Lord to take His noonday meal at his house. Sārvabhauma's wife, an ardent devotee of the Lord, prepared all sorts of delicious food for the Lord within a very short time. The Lord came to dine just in time. The hosts were all attention to their Divine Guest. But unfortunately, an unpleasant event took place. Amogha, son-in-law of Sārvabhauma, was a Kulīna Brāhmaṇa of anti-devotional spiteful character. The extraordinary loving regard with which the Lord was entertained by His devotees was too much for him to bear; and he gave vent to his vile spleen at the sumptuous feeding of the Lord,

saying, " What a voracious Sannyāsī He is!" This disparagement of the Lord by Amogha made the blood of the hosts boil within them and they poured volumes of curses upon the demented head of their son-in-law. " Let Ṣāṭhī (their only daughter) forsake her fallen husband at once", exclaimed Sārvabhauma in bitter agony. But Ṣāṭhī's mother went beyond the ambit of mortal affection when she made the following unprecedented imprecation upon her son-in-law, " Let Ṣāṭhī be a widow just now", thus vindicating her unique love and affection for the Lord. The effect of such grave offence against the Lord was instantaneous. Amogha was attacked with cholera next morning and was about to breathe his last, when the Lord saved him from imminent death. The Lord appeared before his deathbed and remarked, " This Brāhmaṇa's heart is by nature pure and simple and is the proper place for Kṛṣṇa to sit upon. Why hast thou seated the Caṇḍāla envy here and thus polluted the holy seat? Get up Amogha and say ' Kṛṣṇa'." Contrition came upon Amogha and he became one of the devout followers of the Lord thenceforward.

CHAPTER XV

THE LORD'S JOURNEY TO NORTHERN INDIA

THE LORD'S FIRST UNION WITH ŚRĪ RŪPA AND ŚRĪ SANĀTANA AT RĀMAKELI

THE Lord started for Bengal on the Vijayā-Daśamī Day *en route* to Vṛndāvana and went up to Rāmakeli in the district of Māldah *via* Pānihāṭi, Kumārahaṭṭa and Barāhanagar. He redeemed the two brothers Davira Khās and Sākara Mullik, ministers of Hussain Sāha the then Moslem king of Bengal, who have since been known as Śrī Rūpa and Śrī Sanātana. The Lord instructed them to proceed to Vṛndāvana for reclaiming the then extinct shrines and the sites of the Revels of Śrī Kṛṣṇa, the Lord of Love. The Lord then retraced His Steps to Śāntipura *via* Kānāi-Nāṭśālā as suggested by Śrī Sanātana and predicted by Nṛsiṃhānanda Brahmacārī of Navadvīpa. He gave up His idea of proceeding to Vṛndāvana with such a huge retinue. Instructing Raghunāthadāsa, son of Govardhanadāsa of Saptagrāma to observe *Yukta-Vairāgya, i.e.,* proper use of everything conducive to the service of Kṛṣṇa and avoid *Falgu-Vairāgya* (pseudo-asceticism), the Lord returned to Purī.

THE LORD'S JOURNEY THROUGH THE FOREST ROUTE OF JHĀRIKHAṆḌA

The Lord then set out for Vṛndāvana through the forest route of Jhārikhaṇḍa (Choṭa-Nāgpur and Garjāts of Orissa) with a simple-minded Brāhmaṇa named Balabhadra Bhaṭṭācārya. Throughout the journey across the dense forest, the Lord incessantly chanted the Name of Kṛṣṇa. The denizens of the

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forests, seeing His Beautiful Figure and hearing Him chanting the Name, forgot their animal nature and followed Him with a yearning of deep affection, so much so as to make a tiger kiss a deer under the influence of Divine Love. In this manner, the Lord reached Benāres and put up at the house of Tapana Miśra for a few days. Thence He went to Mathurā where He accepted food cooked and offered to Viṣṇu by Kṛṣṇadāsa, a Sānoḍiā Brāhmaṇa and a disciple of Śrī Mādhavendra Purī.

THE LORD'S PARIKRAMĀ (GYRATION) ABOUT THE TWELVE GROVES OF VṚNDĀVANA

The Lord circumambulated the twelve groves* of Mathurā and Vṛndāvana, deeply saturated with Love-in-separation for Kṛṣṇa. The Lord removed the hallucination from the mind of Balabhadra Bhaṭṭācārya when one night he had mistaken a fisherman on the Yamunā for Kṛṣṇa, his boat for the Kālīya-serpent and his lamp for the crest-jewel of its hood. The Lord then left Mathurā and returned to Benāres *via* Prayāga (Allāhābād).

THE LORD AND THE PAṬHĀN VAIṢṆAVAS

On the way the Lord instilled Love of Kṛṣṇa into a Paṭhān Prince named Vijlī Khān and his followers, who were afterwards known as the 'Paṭhān Vaiṣṇavas'. At Prayāga the Lord met Śrī Rūpa Gosvāmī and his younger brother Vallabha (Anupama) who was a Rāma-Bhakta.

ŚRĪ RŪPA AND ANUPAMA MEET THE LORD AT PRAYĀGA

When the Lord reached Prayāga, Śrī Rūpa and his younger brother Vallabha (afterwards named

* The twelve groves, *viz*:—Madhu, Tāla, Kumuda, Vahulā, Kāmya, Khadira and Vṛndāvana (on the west of Yamunā), and Bhadra, Vilva, Loha, Bhāṇḍīra and Mahāvana (on the east of Yamunā).

Anupama) bowed to the Lord with all humility. The Lord embraced them saying, "Kṛṣṇa has saved you from the foul pit of worldliness in which you were sunk." "It is not by studying the four Vedas," says Kṛṣṇa, "that one can become My Bhakta. Even a low-caste Caṇḍāla can win My Love by his truly submissive faith. To such Bhaktas, I grant My love and accept their love; they are worthy of adoration even like Myself." Then Śrī Rūpa made his humble obeisance to the Lord with folded hands, saying, "I offer my prostrated obeisance to the Supreme Lord, Who is Kṛṣṇa Himself, Who bears the Designation of Kṛṣṇa-Caitanya, Whose Complexion is of molten gold, Whose Quality is that He is the greatest munificent Bestower of Grace and Whose Deed is to confer Kṛṣṇa-Prema on one and all." "I take shelter in the Lotus Feet of Śrī Caitanya Mahāprabhu, Who, out of His infinite Mercy, has redeemed the world steeped in the gloom of ignorance and has intoxicated the people with His own nectarine Bliss of Love (Govinda-Līlāmṛta, Ch. I, 2)."

VALLABHA BHAṬṬA MEETS THE LORD AT PRAYĀGA

Then Vallabha Bhaṭṭa, the founder of the 'Puṣṭimārga' school of Vaiṣṇavism, met the Lord Who introduced Śrī Rūpa and Anupama to him. Hearing Kṛṣṇa's Name ceaselessly on their lips, Vallabha Bhaṭṭa remarked, "O wonder, super-exalted is he, be he a 'Śvapaca' by birth, on the tip of whose tongue dances Thy Holy Name; for, those who chant Thy Holy Name incessantly do surely perform many austerities and sacrifices and bathe in many sacred pools, are really holy in their conduct and have studied the Vedas thoroughly well (Bhāg., Canto III, Ch. 33, 7)." The Lord was delighted to hear it, praised Vallabha Bhaṭṭa much and recited the

following śloka in rapture, "Wise men honour even a 'Caṇḍāla' who has been purified, in consequence of the sins of his low birth having been burnt away by the blazing fire of pure devotion; while an atheist is not so honoured, even though he is well-versed in the Vedas." "Vain are high pedigree, scholarship, recitals of the Holy Name and austerities in a man who lacks faith in and devotion to Kṛṣṇa. As a lifeless doll is dressed up only for show, so are the virtues of a faithless man void of Kṛṣṇa-Bhakti utterly futile (Hari-Bhakti-Sudhodaya, Śl. 11-12)."

Vallabha Bhaṭṭa wondered as he perceived the Lord's Fervour, Devotion, Power, Faith and Beauty. He took Him and His followers in a boat to his own house at Ārāil, a village on the opposite side of the Allāhābād Fort. Beholding the sparkling blue waters of the Yamunā, the Lord leaped into the river, overcome by Love. They were all seized with panic and hurriedly pulled Him out of the water. The anxious Bhaṭṭa brought Him home, gave Him a fine garment, washed His Feet and honoured the Feet Wash with his family. The Lord dined at his house and the Leavings of His Dinner were given to Śrī Rūpa and Kṛṣṇadāsa—the Sānodiā Brāhmaṇa.

THE LORD AND RAGHUPATI UPĀDHYĀYA

It was now that Raghupati Upādhyāya, a great scholar and Vaiṣṇava of North Behār (Tirhut) came there. As he bowed to the Lord, He greeted Upādhyāya saying, "Be thy mind fixed on Kṛṣṇa." At the request of the Lord, Upādhyāya recited verses of his own composition describing Kṛṣṇa's Deeds. "Afflicted with the miseries of the world, some adore Śruti, some Smṛti, some Mahābhārata; but I adore Nanda the corridors of whose Home are the favourite Haunts of his heart's Darling Child, the Supreme Lord Himself." The Lord had a transport of love

as He listened and urged the poet to proceed further. Upādhyāya marvelled at such Fervour and knew the Lord to be Kṛṣṇa Himself. The Lord asked, "Upādhyāya! what Form do you consider most excellent?" The poet replied, "Śyāma Form is the best of all Forms." "Where is the best Abode of Śyāma-Rūpa?" asked the Lord. The poet replied, "Mathurā is the best of Abodes." "Which is the best age—boyhood, maturity or adolescence?", asked the Lord. The poet answered, "Adolescence is the best age fit for our meditation." "Which do you think is the best of Rasas?" asked the Lord. Upādhyāya replied, "The first (Amorous Love) is the highest of all Rasas." The Lord remarked, "Thou hast taught Me the true lore," and then recited Śrī Mādhavendra Purī's verse embodying the above answers, in a choked voice. "Śyāma is the best of all Forms, Mathurā is the best of Abodes, Adolescence is the best age fit for meditation, and Amorous Love is the Highest of all Rasas." In rapture, He embraced Upādhyāya who began to dance in ecstasy.

Then Vallabha Bhaṭṭa carried the Lord across the river Yamunā in a boat and landed Him at Prayāga. Avoiding the rush of the people, the Lord went to the Daśāśvamedha Ghāṭ and there taught Śrī Rūpa about Kṛṣṇa's Essence, the path of pure Bhakti, the lore of Divine Emotions and the Sublime Conclusions of the Bhāgavata. The Lord infused His own power into Śrī Rūpa's heart in order to make him a perfect Doctor of Vaiṣṇava Theology.

CHAPTER XVI

ŚRĪ RŪPA ŚIKṢĀ

THE LORD'S TEACHING AT PRAYĀGA TO ŚRĪ RŪPA, KNOWN AS 'ŚRĪ RŪPA ŚIKṢĀ'

THE Lord said, "Listen, O Rūpa, I vouchsafe unto you only one drop out of the shoreless profound Ocean of Bhakti-Rasa in order to give you a smack of it. Behold in the universe myriads of *Jīvas* that pass through eighty-four lakhs of births. The real nature of the *Jīva* is an infinitesimal absolute as a hundredth part of a hundredth part of the point of a hair. 'सूक्ष्माणामप्यहं जीवः' I am the *Jīva* among the subtlest of beings (Bhāg., Canto XI, Ch. 16, 11)." Hence a *Jīva* is *Acintya-Bhedābheda* manifestation of Kṛṣṇa. "Had the bodied beings been eternal and omnipresent, O Lord, we cannot maintain the law that they are subject to Thee. If, on the other hand, it is admitted that the *Jīvas* are infinitesimal spiritual atomic parts of Thee, they are eternally subservient to Thy service and are born as such. Hence those who say that God and the *Jīvas* are identical or equal, know not the true nature of Thee and themselves and their doctrine is false and vitiated by the theory of illusion (Bhāg., Canto X, Ch. 87, 30)."

THE LORD'S CLASSIFICATION OF JĪVAS

"Among beings we must distinguish between animate and inanimate. Among the animate, there are many classes such as birds, land animals, aquatic animals, etc.; human beings are only a minority among the land animals. Eliminate the Mlecchas, the

Pulindas, the Bauddhas and the Śavaras, and from the followers of the Vedas eliminate half who follow the Vedas by lip only but commit sins condemned by the Vedas, disregarding the function of the soul. Among the religiously minded other half, many are unduly devoted to Karma. Among ten million men following the path of Karma, we have but one Jñānī valuing the path of Scriptural Knowledge and who is, therefore, superior to the Karmī. Among ten million men pursuing Scriptural Knowledge, we have only one liberated soul and who is, therefore, superior to the Jñānī. Among ten million liberated souls we find hardly one devotee of Kṛṣṇa, because the Bhaktas of Kṛṣṇa are passionless and tranquil, while those who covet enjoyment like the pseudo-Karmīs, salvation like the pseudo-Jñānīs, or Siddhi like the pseudo-Yogīs are perturbed and deprived of eternal bliss (Bhāg., Canto VI, Ch. 14, 5)."

THE LORD'S DELINEATION OF JĪVA'S SPIRITUAL GRADATION

"Blessed is he who, in rotating in his cycles of birth and rebirth throughout the fourteen worlds,* obtains the seed of the creeper of Bhakti by the Grace of the Guru and Kṛṣṇa. The Guru's Grace leads to Kṛṣṇa's Grace, and *vice versa.* They follow *pari passu* with the good luck of a *Jīva.* In the role of a gardener, the devotee sows the seed in his heart and begins to water it in the form of hearing and chanting the Transcendental Name of Kṛṣṇa in the company of Sādhus (Absolute-realised souls). This being done, the seed sprouts up and transcending the fourteen worlds (the regions of time and space), the Virajā

* The fourteen worlds are :—Bhūḥ, Bhuvaḥ, Svaḥ, Mahaḥ, Jana, Tapaḥ and Satya—these are seven upper worlds ; Tala, Atala, Vitala, Nitala, Talātala, Mahātala and Sutala—these are seven nether worlds.

(*i.e.*, the spiritual river whose water is unperturbed by the triple qualities of Māyā and washes off all mundane dirt from the *Jīva*-soul) and Brahma-Loka (haloed region surrounding Vaikuṇṭha) where there being no object of support for the creeper, it reaches Paravyoma or Vaikuṇṭha where Śrī Nārāyaṇa, the Majestic Self of the Supreme Lord Kṛṣṇa, is the presiding Deity worshipped by His devotees in reverential mood. The creeper next enters Goloka-Vṛndāvana—the highest region of Bliss, entwines the Lotus Feet of Kṛṣṇa, the Wish-Yielding Tree, and fructifies into Kṛṣṇa-Prema now tasted by the devotee-gardener. Though thus blessed, he does not refrain from his spiritual practices. He is always careful not to commit any offence against a Vaiṣṇava. He follows *Yukta-Vairāgya* (genuine asceticism) and avoids *Falgu-Vairāgya* (pseudo-asceticism). He strictly observes the rules of life enjoined by the Scriptures and shuns those that are forbidden. Desires for elevation, salvation and Siddhi, forbidden practices, double-dealing or duplicity, slaughter of animals, avarice, greed of lucre, hunting after self-gratification, name and fame and the fourfold 'Anarthas' (evils), *e.g.*, (a) forgetfulness of Kṛṣṇa and self, (b) cherishing evil propensities, (c) weaknesses or frailties of heart and (d) the tenfold offences against the Holy Name and true devotees (Vaiṣṇavas)—these are the fundamental impediments that stand in the way of serving the Lotus Feet of Kṛṣṇa. Keeping himself aloof from all these anti-devotional practices and offences, the gardener-devotee must devote himself whole-heartedly to the service of Kṛṣṇa under the guidance of his Divine Master and then shall he be blessed with tasting the Divine Fruit of Kṛṣṇa-Prema-Rasa, compared to which the fourfold human pursuits of piety, wealth, passion and salvation are as worthless as a straw. Hence, Kṛṣṇa-Prema is the

Ultimate Goal of human existence which can only be attained by 'Śuddha-Bhakti' (unadulterated devotion).

CRITERION OF ŚUDDHA-BHAKTI

"When a person sits to dine, every morsel of food affords him three things at a time, *viz.,* satisfaction, nourishment and appeasement of hunger; so where a person is a genuine devotee, he must be imbued with three things simultaneously, *viz.*, (a) a steadfast attachment for Kṛṣṇa, (b) a definite realisation of the true nature of Kṛṣṇa, *Jīva* and Māyā and their inter-relationship and (c) a corresponding detachment for all matters or affairs that do not concern Kṛṣṇa or Kṛṣṇa-Bhakti (Bhāg., Canto XI, Ch. 2, 42)." Pure devotion, therefore, consists in the devotional culture towards the realisation of Kṛṣṇa and Kṛṣṇa-Prema by means of all the senses of body and mind, favourable to the gratification of the Spiritual Senses of Kṛṣṇa. Be it remembered that this service of Kṛṣṇa should be rendered for Kṛṣṇa's sake and pleasure. It should be bereft of the slightest tinge of any other desire, of worship of other gods and of hankering after self-enjoyment or self-suppression (Bh.-R.-S., P. V., Laharī I, 9)." "The service of Hṛṣīkeśa (the Lord of the senses) consists in rendering Him services with steadfast attachment by means of all the spiritual senses and fixing on His Lotus Feet the purified mind, divested of all Māyika appearances and bereft of all worldly dross (Bh.-R.-S., P. V., Laharī I, 10)." "The Supreme Lord Śrī Kṛṣṇa is Adhokṣaja, *i.e.,* He reserves the prerogative of not being exposed or subject to human sense-experience. Hence, the supreme and fundamental religion of mankind consists in the causeless and unhampered devotional service to the Lotus Feet of the Absolute

Śrī Kṛṣṇa, by which the soul enjoys the eternal bliss (Bhāg., Canto I, Ch. 2, 6)." Both abstinence or detachment from mundane enjoyment and Transcendental knowledge regarding the Absolute spring up simultaneously and in no time from unalloyed devotion to the blessed Lord Vāsudeva (Bhāg., Canto I, Ch. 2, 7)." The following are the characteristics of pure devotion:—

(a) "When it is targeted to Me, the Supreme Lord (says Kapila Deva to His mother Devahūti), it does not seek for any fruit in return, and (b) it is free from all desires of self-enjoyment, pseudo-asceticism and dry gnosticism (Bhāg., Canto III, Ch. 29, 12)." "My devotees are such that they do not accept anything but unreserved whole-hearted eternal service to Me, even if they were offered equal Habitat with Me, equal Lordliness, equal Form, Vicinity to Me, and even Identity with Myself (Bhāg., Canto III, Ch. 29, 13)." "So long as the heart is obsessed by the fiendish desires of self-enjoyment and salvation, how can there develop the felicity of pure devotional aptitude? (Bh.-R.-S., P. V., Laharī II, 15)."

GRADES OF SĀDHANA-BHAKTI

From Sādhana-Bhakti (the culture of pure Bhakti in the regulated stage) springs up Rati *(permanent sentiment of love). When Rati is* deepened, it becomes Prema. When Prema is intensified, it develops and takes the forms of Sneha (affection growing from melting of the heart), Māna (loving sensitiveness), Praṇaya (intimacy), Rāga (attachment), Anurāga (passionate attachment), Bhāva (dawning of Love) and Mahābhāva (highest pitch or culmination of Divine Love). These forms of Prema mixed with ingredients such as:—(1) Vibhāva (that which imparts relish to nascent love),

(2) Anubhāva (secondary states of Divine emotions), (3) Sāttvika (Transcendental emotions) and (4) Vyabhicārī (extensive Divine emotions) become a wonderfully delicious nectar called Rasa. There are fivefold Ratis among the fivefold servitors of Kṛṣṇa. The Supreme Lord Śrī Kṛṣṇa is the 'Akhilarasāmṛta Mūrti'—the Fountain-head of all nectarine Rasas. There are twelve kinds of Rasas. From the differences in the nature of passionate attachment, Kṛṣṇa-Prema-Rasa assumes five forms, *viz.*, Śānta-Rasa (neutral or quiet mood), Dāsya-Rasa (serving mood), Sakhya-Rasa (friendly mood), Vātsalya-Rasa (parental mood) and Madhura-Rasa (erotic mood). These are called the five chief Rasas; while there are seven minor Rasas, *viz.*, Hāsya (comic), Adbhuta (grotesque), Vīra (heroic), Karuṇa (pathetic), Raudra (furious), Bhayānaka (horrible) and Bībhatsa (loathsome). "Devoting the soul's mind exclusively to Me and Me alone, coupled with the conquest of all senses, physical and mental, is the characteristic feature of a Śānta-Bhakta (Bhāg., Canto XI, Ch. 19, 36)." The Śānta-Bhaktas are the nine sages known as Nava-Yogendras* and Sanaka, Sanātana, Sanandana and Sanatkumāra known as Catuḥsanas. The Dāsya-Bhaktas are Raktaka, Patraka and Citraka in Vraja and Dāruka and others in Dvārakā, Hanumān in Ayodhyā, Nanda, Sunanda and others in Vaikuṇṭha. The Sakhya-Bhaktas are Śrīdāma, Sudāma and Vasudāma and others in Vraja, Vibhīṣaṇa in Ayodhyā, and Bhīma and Arjuna in Vaikuṇṭha. The Vātsalya-Bhaktas are Nanda and Yaśodā in Vraja and Vasudeva and Devakī in Mathurā. The Madhura-Bhaktas are the Gopīs in Vraja, the Queen-Consorts in Dvārakā and the Lakṣmī Devīs in Vaikuṇṭha. This Kṛṣṇa-Rati is

* Nava-Yogendras are :—Kavi, Haviḥ, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana.

twofold, *viz* :—(1) Kevalā (unmixed, *i.e.,* free from any consciousness of His Majestic Godhead) in Vraja, and (2) Majestic (mixed with the consciousness of His Majesty Godhead) in Mathurā, Dvārakā and Vaikuṇṭha.

"Love is stunted where the sense of His Godhead predominates. But Kevalā or pure love ignores His Majesty and if He reveals His Majesty it disowns its loving connection with Him (Bhāg., Canto X, Ch. 8, 45; Canto X, Ch. 9, 14; Canto X, Ch. 30, 36-38)." Steadfast attachment for Kṛṣṇa and conquest of all other mundane thirsts are the two characteristics of a Śānta-Bhakta. "Those who are attached to Kṛṣṇa with a single-minded devotion have nothing to do with fear because they look upon the highest heaven and the lowest hell and even Mokṣa (salvation) with an eye of equality (Bhāg. Canto VI, Ch. 17, 28)." A Śānta-Bhakta is void of relationship with Kṛṣṇa Himself. He has only acquired the knowledge of Him as Para-Brahman and Paramātmā. A Dāsya-Bhakta constantly gratifies Kṛṣṇa by serving His Majesty with a sense of glory and reverence. Dāsya-Rasa has the quality of Śānta-Rasa plus service. Sakhya-Rasa has the qualities of Śānta and Dāsya Rasas plus intimate confidence in Kṛṣṇa. The fundamental feature of Sakhya-Rasa is free comradeship without any feeling of reverence or awe. Vātsalya-Rasa possesses the qualities of Śānta, Dāsya and Sakhya Rasas plus tenderness of parental affection which in its excess leads to chiding and chastisement. Such a devotee of Kṛṣṇa considers himself or herself as the parent and Kṛṣṇa as his or her protégé. His or her service to Kṛṣṇa takes the form of parental care and affection. In the Madhura-Rasa all the above four qualities of Śānta, Dāsya, Sakhya and Vātsalya Rasas are present in a super-abundant measure ; and in addition to

them, the votary serves Kṛṣṇa by offering her perfect spiritual body for the gratification of His Transcendental Senses. Here all the five qualities are fully present. Just as in the case of the five elements (ether, air, fire, water and earth) the attributes of the first four are present in the fifth, so all the four qualities of the above fourfold Rasas find their synthesis in the Madhura-Rasa which possesses the most wonderful deliciousness. By the Grace of Kṛṣṇa, even the most unpromising can reach the farthest shore of the Ocean of Bhakti-Rasa."

So saying the Lord directed Śrī Rūpa Gosvāmī to proceed to Vṛndāvana, thence to Gauḍa-Deśa (Bengal) and thence to meet Him at Purī. The Lord embraced Śrī Rūpa Gosvāmī and he fell into an ecstatic swoon. Next morning the Lord started for Benāres. Śrī Rūpa Gosvāmī and his brother Anupama went on to Vṛndāvana.

CHAPTER XVII

ŚRĪ SANĀTANA ŚIKṢĀ

ŚRĪ SANĀTANA MEETS THE LORD AT BENĀRES

ARRIVED at Benāres the Lord stayed at the house of Candraśekhara and dined at the house of Tapana Miśra, on his special request. All the good people of Benāres met the Lord at the house of Candraśekhara. Sanātana Gosvāmī having made good his escape from the prison at Gauḍa, the then capital of Bengal, by bribing the Mohammedan jailor with seven thousand rupees, hastened to Benāres to meet the Lord, on receipt of Śrī Rūpa's letter. On his way, he and his attendant Īśāna had to encounter a good deal of difficulties at the hands of the robbers at Pātrā Hills in Hāzāribāgh district. Released from their hands Śrī Sanātana dissociated himself from the company of Īśāna who was the root-cause of these troubles, as he had gold mohurs with him. On arrival at Benāres, in the garb of a Darveś (a Mohammedan Faquir), he could not be recognised by Candraśekhara until made known to the latter by the Lord Who welcomed Śrī Sanātana with a loving embrace, Sanātana protesting with all humility befitting a Vaiṣṇava, "Touch me not, O Lord! I am, indeed, a vile wretch." The Lord replied, "I touch thee to purify Myself. Through the power of thy loving devotion thou canst sanctify the whole universe. A Bhāgavata like thee is the very embodiment of Kṛṣṇa's holy shrine. Thou sanctifiest the shrines by the presence of Kṛṣṇa dwelling in thy heart (Bhāg., Canto I, Ch. 13, 10)." "One versed in the four Vedas without any devotional aptitude is not so dear to Me as a Śvapaca worshipping Me with devotion. Due honour must be offered to him and talks on Hari must be

heard from him. He is to be adored like Myself." "I hold a Śvapaca to be far superior to a Brāhmaṇa with a dozen merits but averse to worship the Lotus Feet of the Lotus-Naveled Viṣṇu, because, the former has consecrated his body, mind and words, all his wealth and activities to the service of the Supreme Lord Viṣṇu and thus purified his life and his clan, while the latter of high lineage and esteem cannot do so because of his non-devotional aptitude to the Supreme Lord Viṣṇu (Bhāg., Canto VII, Ch. 9, 10)." "By seeing, touching and praising a Bhakta like thee, all My senses are gratified; for, the delight of the eye-sight culminates in the '*darśana*' of a devotee like thee, the joy of having a body culminates in the touch of the sacred body of a devotee like thee and the satisfaction of the tongue culminates in chanting the glories of a devotee like thee. Truly a Bhāgavata like thee is the rarest of all in this world (Hari-Bhakti-Sudhodaya, Ch. 13, 2)." The Lord continued, "Listen, O Sanātana, Kṛṣṇa, the Saviour of the fallen and the Ocean of Mercy, has delivered thee from the worst hell." Sanātana objected, "I know not Kṛṣṇa. It is Thy Grace that has worked out my deliverance." Then the Lord introduced Śrī Sanātana to Tapana Miśra and Candraśekhara. The Lord asked Śrī Sanātana to shave himself and, Candraśekhara to give him a new pair of garments which Śrī Sanātana refused to accept. The Lord was pleased with his dispassion but cast a glance at his costly blanket (made in Bhūṭān), whereupon, Śrī Sanātana exchanged it for the tattered quilt of a Bengali mendicant. The Lord remarked, "Sanātana, Kṛṣṇa has delivered thee from worldly attachment. He cannot have left a remnant of that in thee. No good physician leaves uncured the last remnant of the disease he treats." Śrī Sanātana replied, "He Who has released me from worldly attachment has also cured this last remnant of

worldliness in me." Śrī Sanātana continued, "Low born, mixing with vile companions, a fallen wretch, my wasted life was immersed in the foul sink of worldliness. As Thou hast graciously saved me, tell me, O Lord, what my duties are. Who am I? Why is the threefold Tāpa (affliction) oppressing me? I know not what will do me eternal good. I know not even how to ask the truth of 'Sādhya' and 'Sādhana'. Be pleased to unfold all these truths to me." The Lord replied, "O Sanātana, full is Kṛṣṇa's Grace upon thee. Thou knowest all the truths and art not subject to the threefold affliction. It is the nature of Sādhus to enquire about what they know, more to confirm it. Thou, indeed, art the proper agent for preaching the doctrine of Bhakti."

THE LORD'S TEACHING TO ŚRĪ SANĀTANA

Then the Lord taught Śrī Sanātana all the inner truths of the Vaiṣṇava Philosophy, which is known as—'Śrī Sanātana Śikṣā'.

It consists of:—

(I) The true conception of the *Jīva*-soul and the Absolute Person. The *Jīva*-soul is the eternal servant of Kṛṣṇa. He is the Taṭastha (*i.e.*, marginal) Potency of Kṛṣṇa and is the manifestation both distinct and non-distinct from Him, like the rays of the sun or sparks of fire. He is distinct in the sense that Kṛṣṇa is the Absolute Person and he is the infinitesimal absolute or the spiritual atomic part of the Absolute, existing and moving in Him inseparably linked with the tie of Divine Love which is the eternal function of every *Jīva*-soul. He is non-distinct in the sense that both Kṛṣṇa and he can take the initiative, and possess the faculties of cognition, volition and emotion, Kṛṣṇa in the fullest degree and he in an infinitesimal degree.

(II) The knowledge of Relationship between the Absolute Person and the *Jīva*-soul and the world, which is "*Acintya-Bhedābheda.*'

(III) The threefold Potency of the Supreme Lord Śrī Kṛṣṇa, *viz.*, Cit-Śakti (Internal Spiritual Potency), Acit-Śakti (External Deluding Material Potency) and Taṭastha *Jīva*-Śakti (Intermediate or Marginal Potency).

(IV) The two kinds of *Jīva, viz*:—(a) the free soul, *i.e.*, the soul free from the bondage of Māyā, and (b) the fallen soul, *i.e.*, the soul enthralled by Māyā with her triple qualities.

(V) The means of liberation from the bondage of Māyā which consists in submissive listening to:—(1) the *Sat Guru* or Sādhu (Absolute-realised soul), (2) the Scriptures especially the Śrīmad-Bhāgavata, the authoritative undisputable commentary of the Vedānta-Sūtras and (3) the Indwelling Monitor (Caitya-Guru)—these three being the Manifestations of the Supreme Lord Śrī Kṛṣṇa for imparting to the *Jīva*-soul the real knowledge that Śrī Kṛṣṇa is the only Saviour and Object of worship.

(VI) The authenticity of the self-revealed Vedas regarding the Supreme Lord Śrī Kṛṣṇa as the only Object of worship. The Vedas declare the three principles, *viz*:—(1) Knowledge of Relationship which is Kṛṣṇa, (2) Means of attaining the Ultimate End which is Kṛṣṇa-Bhakti and (3) the Ultimate Goal which is Kṛṣṇa-Prema.

THE PARABLE OF THE SARVAJÑA

The Lord illustrated the above teachings of the Śāstras by a parable or rather concrete example. An omniscient being visits a poor man and tells him that his deceased father had left him a legacy of immense wealth which lay buried within the precincts of his

premises and messuage. Should he dig for it on the south side, he would not find the treasure; on the contrary, hornets and wasps would attack him. Should he dig on the west side, he would not find it but a gnome-guard would stand in his way. Should he dig on the north side, he would not find it because a huge python would swallow him up. But should he dig a little on the east side, he would surely come across the vessel which contained the treasure. The poor man did as he was told and found his long-wished-for paternal property. With the possession of that wealth, his worldly miseries disappeared. Similarly, the Śāstras assert that leaving aside Karma or action—the south path, Yoga or austerity—the west path, and Jñāna or impersonal empiric knowledge—the north path, one can capture Kṛṣṇa by means of Bhakti or devotional faith—the east path. Hence Karma, Yoga and Jñāna form no integral part of Bhakti. "O Uddhava! No amount of severe austerities, knowledge of elements, performance of ceremonial rites, study of the Vedas, asceticism or renunciation is so competent to please Me as unadulterated devotion. I, Who am the most Beloved of the Sādhus, am attainable by firm faith and unalloyed devotion. Steadfast devotion to Me sanctifies even the untouchable Śvapaca from his low birth (Bhāg., Canto XI, Ch. 14, 20-21)." Hence, devotional faith is the only means of gaining Kṛṣṇa. As wealth gives pleasure and drives away sorrow of itself, so pure Bhakti enkindles love of Kṛṣṇa and when this love is realised, man is freed from the bondage of Māyā. Hence, the direct fruit of love is neither cessation of poverty nor cessation of rebirth but the realization of the highest End of human existence which is Divine Love. "The Vedas in their Karma-kāṇḍa aim at Me through all socio-religious duties; in their Devatā-kāṇḍa, declare Me as the Supreme Lord through the Mantras (words of incantation); and in their

Jñāna-kāṇḍa, establish Me as the Ultimate Reality (Absolute Person). But nobody knows the true meanings of the Vedas except Myself. The Śrutis, by prescribing sacrificial rites represent Me as the only Object or Lord of all sacrifices; and by arguments determine My Existence in the universe as the All-Pervading Paramātmā and the existence of the universe in Me. In other words, nothing can exist independent of Me (Bhāg., Canto XI, Ch. 21, 42-43)."

(VII) The real Form of Kṛṣṇa is the Son of the lord of Vraja, the Supreme Entity without a second, the Beginningless yet the Beginning of all beginnings, the Fountain-head of all causes. He is the 'Akhilarasāmṛta Mūrti'—the Embodiment of the Nectarine Ocean of all Rasas, as well as the Chief Enjoyer of all Rasas, the All-Beautiful Budding Prime of Youth, the Embodiment of All-Being, All-Intelligence and All-Bliss, the All-Powerful Omniscient and Omnipresent Absolute Person, the Supreme Lord of all Lords, the Supreme Enjoyer of all Entities Whose eternal Abode is Goloka. "The philosophers who have unravelled all mysteries in connection with the Supreme Lord (Kṛṣṇa) declare that the same Fundamental Principle Which is without a second is called Brahman, Paramātmā and Bhagavān according as He manifests Himself to those who seek Him through the different paths of Jñāna, Yoga and Bhakti, respectively (Bhāg., Canto I, Ch. 2, 11)." So Brahman is the Impersonal External Self-Effulgent Aspect of Kṛṣṇa and is the Ultimate Goal of the Jñānīs (Brahmasaṃhitā, Śl. 40); Paramātmā, the Immanent Partial Aspect of Kṛṣṇa, is the Lord of the universe and is the Ultimate Goal of the Yogīs (Gītā, Ch. X, 42). "Know thou this Kṛṣṇa, the Spiritual Essence of all spiritual beings, to be the Supreme Soul Paramātmā. Yet He appears in the mundane plane for the good

of the world through the agency of His Yoga-Māyā, like a human being with a Body (Bhāg., Canto X, Ch. 14, 55)." "Bhagavān is the Fullest Aspect of the Supreme Principle (Kṛṣṇa), the Sole Stay of Brahman, the Source of Paramātmā and the Ultimate Goal of the Bhaktas (Bhāg., Canto V, Ch. 12, 11)."

(VIII) The threefold Forms of Kṛṣṇa, *viz*:—

(A) Svayam-Rūpa (His Eternal Form-in-Himself),

(B) Tadekātma-Rūpa (His Form of the same nature as Himself) and

(C) Āveśa-Rūpa (His permeated Form).

(A) Svayam-Rūpa is twofold, *viz*:—(1) Svayam-Rūpa (His Form-in-Himself as Vrajendra-Nandana in Vraja and (2) Svayam-Prakāśa (His manifestive Form-in-Himself).

Svayam-Prakāśa is twofold, *viz*:—(a) Prābhava-Prakāśa (Self-manifested Form) and (b) Vaibhava-Prakāśa (His Form of Might).

As Prābhava-Prakāśa, Kṛṣṇa appeared in the Rāsa Dance and in His marriage with the Queen-Consorts of Dvārakā.

The Vaibhava-Prakāśa of Kṛṣṇa, Balarāma (Son of Rohiṇī) in Vraja or Mula-Saṅkarṣaṇa, identical with Kṛṣṇa but differing in colour, is the Fountain-head of:—

(i) Two-Armed Vāsudeva and Four-Armed Vāsudeva (Son of Devakī in Mathurā and Dvārakā, respectively). The Four-Armed Vāsudeva is otherwise known as Prābhava-Vilāsa of Kṛṣṇa. The Beauty, Sweetness, Divinity and Divine Pastimes of Kṛṣṇa are coveted by Vāsudeva (Two-Armed or Four-Armed) Who identifies Himself as Kṣatriya with Princely Attire.

(ii) The Prābhava-Vilāsa, *i.e.*, Ādi-Caturvyūha in Their fourfold Form. The Ādi-Caturvyūhas are the Lords of Mathurā and Dvārakā which are Their Eternal Abodes.

(B) Tadekātma-Rūpa is twofold, *viz*:—(1) Vilāsa and (2) Svāṃśa.

Vilāsa is twofold, *viz*:—(a) Prābhava-Vilāsa (Self-manifest Vilāsa Form) and (b) Vaibhava-Vilāsa (Vilāsa Form of Might).

The Chief Forms of Prābhava-Vilāsa are the Ādi-Caturvyūha, the Primal fourfold Forms of Extension in Mathurā and Dvārakā, *viz*:—(1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna and (4) Aniruddha.

There are twenty-four Vaibhava-Vilāsa Forms (*Vide* chart page 129 (b) showing 24 Mūrtis*) Who are the Manifestive Extensions of the Primal fourfold Prābhava-Vilāsa Form (Ādi-Caturvyūha) mentioned above, differing in Names, and Their respective Weapons. The Dvitīya-Caturvyūha are the Manifestive Extensions of the Ādi-Caturvyūha in Vaikuṇṭha as Vāsudeva (Nārāyaṇa), Mahā-Saṅkarṣaṇa, Pradyumna and Aniruddha. The Dvitīya-Caturvyūha have each three Prakāśa-Vigrahas and two Vilāsa-Vigrahas with Their different Weapons:—

THE PRAKĀŚA-VIGRAHAS (OF THE DVITĪYA-CATURVYŪHA)

I. of Vāsudeva are—

1. Keśava—(The Presiding Deity of the Month corresponding Agrahāyaṇa).
2. Nārāyaṇa—(. . . . . Pauṣa).
3. Mādhava—(. . . . . Māgha).

* 4 Entities of Dvitīya-Caturvyūha+12 Prakāśa-Vigrahas+8 Vilāsa-Vigrahas=24 Mūrtis.

II. of Mahā-Saṅkarṣaṇa—
1. Govinda*—(. . . . . Fālguna).
2. Viṣṇu—(. . . . . Caitra).
3. Madhusūdana—(. . . . . . Vaiśākha).

III. of Pradyumna—
1. Trivikrama—(. . . . . Jaiṣṭha).
2. Vāmana—(. . . . . Āṣāḍha).
3. Śrīdhara—(. . . . . Śrāvaṇa).

IV. of Aniruddha—
1. Hṛṣīkeśa—(. . . . . Bhādra).
2. Padmanābha—(. . . . . Āśvina).
3. Dāmodara—(. . . . . Kārtika).

These Twelve are the Presiding Deities of the twelve months of the year as mentioned in the above table.

THE VILĀSA-VIGRAHAS (OF THE DVITĪYA-CATURVYŪHA)

I. of Vāsudeva are—(1) Adhokṣaja and (2) Puruṣottama.

II. of Mahā-Saṅkarṣaṇa—(1) Upendra and (2) Acyuta.

III. of Pradyumna—(1) Nṛsiṃha and (2) Janārdana.

IV. of Aniruddha—(1) Hari and (2) Kṛṣṇa (This Kṛṣṇa is not the same Kṛṣṇa of Vraja)

The four Entities of the Dvitīya-Caturvyūha with the above constitute the twenty-four Vaibhava-Vilāsas of the Ādi-Caturvyūha. Each of the said 24 Vaibhava-Vilāsa-Vigrahas has His distinctive Spiritual Abode in Vaikuṇṭha. Nārāyaṇa with

* This Govinda is not the same Govinda of Vraja.

Dvitīya-Caturvyūha dwells in Vaikuṇṭha. Above Vaikuṇṭha is Goloka or Kṛṣṇa-Loka consisting of Gokula (Vṛndāvana), Mathurā and Dvārakā. Devakī-Nandana Vāsudeva with Ādi-Caturvyūha dwells in Mathurā and Dvārakā; and Yaśodā-Nandana Kṛṣṇa with Balarāma dwells in Gokula-Vṛndāvana. Each of the above Viṣṇu-Vigrahas has manifested His Holy Image in the mundane plane for the eternal good of the world, and is worshipped as such. As for example, Keśava in Mathurā, Puruṣottama-Jagannātha in Purī, Bindu-Mādhava in Prayāga, Madhusūdana in the Mandār Hills,* Vāsudeva, Ananta-Padmanābha and Janārdana in the Travancore State in the South, Varadarāja-Viṣṇu in Viṣṇukāñcī, Hari in Māyāpura and the other Śrī Mūrtis in other places. Vrajendra-Nandana (Kṛṣṇa) is designated as the Supreme Lord Himself and Līlā-Puruṣottama.

Svāṃśa is twofold, *viz*:—(a) the Presiding Deity that guides Prakṛti and (b) the Preserver of the good and the Destroyer of the demons.

Svāṃśa represents the sixfold Descents of Kṛṣṇa—the Fountain-head of all Descents, *viz*:—

I. Puruṣāvatāras comprising:—

(a) "Kāraṇārṇava-Śāyī Viṣṇu, the Recliner on the Causal Ocean,

(b) Garbhodaka-Śāyī Viṣṇu, the Recliner on the Ocean of the Womb and

(c) Kṣīrodaka-Śāyī Viṣṇu, the Recliner on the Ocean of Milk.

The First is the Indweller of Prakṛti, the Second is the Indweller of Brahmāṇḍa or the fourteen worlds, and the Third is the Indweller of all *Jīva*-souls. A

* Here Śrī Caitanya's Footprint was installed by His Divine Grace Paramahaṃsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura on the 13th October 1929.

Jīva who is cognizant of these Puruṣāvatāras—the three Forms of Mahā-Viṣṇu Saṅkarṣaṇa—is a liberated soul (Saṃkṣepa Bhāgavatāmṛta, P. K., 36, and Sāttvata-Tantra)."

KṚṢṆA'S FUNCTION WITH HIS THREE INTERNAL POTENCIES

Kṛṣṇa is the Lord of His three internal Potencies, *viz.*, Emotional, Cognitional and Volitional. Kṛṣṇa Himself is the Presiding Deity of His Emotional or Exhilarating Potency. Vāsudeva is the Presiding Deity of His Cognitional Potency and Saṅkarṣaṇa-Balarāma is the Presiding Deity of His Volitional Potency. Nothing can bear any fruit without emotion, cognition and volition. The spiritual as well as the material worlds are manifested by Saṅkarṣaṇa, the Lord of Volitional Potency with the help of the aforesaid three potencies. Mahā-Saṅkarṣaṇa is the Presiding Deity of Ahaṅkāra (the individualistic ego). Mahā-Saṅkarṣaṇa manifests the spiritual Realms, *viz.*, Goloka and Vaikuṇṭha, with the help of Yoga-Māyā (the Internal Cit Potency), at the Will of Kṛṣṇa, and Kāraṇārṇava-Śāyī Viṣṇu, His Manifestive Aspect, brings into existence the material worlds with the help of Mahā-Māyā (external Cosmic Potency) and the animal world with the help of *Jīva*-Māyā or Marginal (Taṭastha) Potency. Māyā has a twofold function, *viz*:—

(1) Pradhāna (the material ingredient Nature) and

(2) Māyā-Prakṛti (the auxiliary efficient Nature).

Kāraṇārṇava-Śāyī Viṣṇu—The Presiding Deity of Ahaṅkāra—casts His glance upon Prakṛti and impregnates her with the material seeds producing the innumerable material worlds including mind and body (Gītā, Ch. VII, 4-5) and the *Jīva*-seeds producing the animal world. The *Jiva*-seeds with

which Prakṛti is impregnated are of those souls who have forgotten Kṛṣṇa and their real nature and want to lord it over phenomena. They are then captured by Māyā and enwrapped with the double garments of subtle and gross bodies with which they identify themselves and perform their rotating journey in this plane of measurement reaping the fruits of mundane deeds, good or bad. They are known as fallen *Jīva*-souls. According to Sāṃkhya Philosophy, Prakṛti is the cause of this universe. But as a piece of iron cannot burn anything without the help of fire, so Prakṛti has no power to produce anything unless energized and impregnated by the First Puruṣāvatāra Kāraṇārṇava-Śāyī Viṣṇu. Prakṛti is the cause of the universe in the same way as the dug of a goat that produces no milk. The Second Puruṣāvatāra is Garbhodaka-Śāyī Viṣṇu Who is the Part of Part of Nityānanda-Balarāma (the stem of Whose Lotus-Navel is the source of Brahmā), is the Creator of the worlds, and the Refuge thereof." "The Third Puruṣāvatāra is Kṣīrodaka-Śāyī Viṣṇu Who is the Partial Aspect of Nityānanda-Balarāma, is the Indweller and Preserver of all *Jīva*-souls and Whose Partial Aspect is Ananta Deva, the Upholder of the Universe (Cait.-Carit., Ādi, Ch. I, 10-11)." The three Puruṣāvatāras, though they function with Māyā and Māyika worlds, are Lords of Māyā as well as *Jīva*-souls. "Just as the intelligence of a fallen soul when it follows in the wake of the Supreme Lord Śrī Kṛṣṇa is not engrossed by the influence of the triple qualities of Māyā, so the lordly characteristics of Viṣṇu and Vaiṣṇava are that, though They exist or manifest Themselves within the ambit of Prakṛti, They are not at all enthralled by her qualities (Bhāg., Canto I, Ch. 11, 38)." "The Super-excellent Spiritual Region of Transcendental Revels of Śrī Kṛṣṇa is known as Gokula, containing a thousand petals and corolla like that of a lotus

sprouted from a part of His Infinitive Aspect Saṅkarṣaṇa, the Whorl of the petals being the Eternal Abode of Śrī Kṛṣṇa (Brahmasaṃhitā, Śl. 2)." Hence, " Śrī Kṛṣṇa and Balarāma are the Primal Progenitors and Controllers of the eternal unconditioned, conditioned, material and animal worlds. They both pervade and permeate all beings, sentient and insentient, in the Universe. Their Potencies or Energies are transformed into Puruṣa and Prakṛti. Both the Immanent Aspect Paramātmā and the Effulgent Aspect Brahman are Their Inclusive or Internal and Exclusive or External Manifestations, respectively (Bhāg., Canto X, Ch. 46, 31)."

THE AVATĀRAS AND THEIR RELATIONSHIP WITH KṚṢṆA

The Avatāras are Descents from the Spiritual Realm at the Will of Kṛṣṇa as Partial Aspects of Saṅkarṣaṇa, in order to preserve the gods or godlike persons and destroy the demons. " The First Avatāra of Saṅkarṣaṇa-Balarāma is Kāraṇārṇava-Śāyī Viṣṇu Who energizes and fecundates Māyā by casting a glance on her, whereby Māyā produces ' Mahat-tattva ' from which other principles of creation spring up by transformation. Time, Nature (Prakṛti), ' Mahat-tattva ' including mind and intelligence, ' Mahābhūtas ' including threefold Ahaṅkāra born of the triple qualities of Māyā, the senses, the Universal Form, Hiraṇyagarbha or the Independent Self-Revealed Form, the animate and inanimate beings, are all His Glories. He is, therefore, the Efficient Cause of the Universe. Māyā always resides on the opposite shore (on the Cosmic side) of the Causal Ocean (Bhāg., Canto II, Ch. 6, 42)." "One cannot speak too highly of the same Vaikuṇṭha where there is only pure ' Sattva ' and no sort of mixture of Māyika qualities, where Time cannot exercise its destructive power, where Māyā has no access and

where dwell the Eternal Servitors of Kṛṣṇa, worshipped by the gods and demons (Bhāg., Canto II, Ch. 9, 10)."

II. Līlāvatāras are twenty-five in number, *viz*:—(1) Catuḥsana, (2) Nārada, (3) Varāha Deva, (4) Matsya, (5) Yajña, (6) Nara-Nārāyaṇa, (7) Kapila Deva (Son of the sage Kardama and Devahūti), (8) Dattātreya, (9) Hayaśīrṣā, (10) Haṃsa, (11) Dhruvapriya or Pṛśnigarbha, (12) Ṛṣabha, (13) Pṛthu, (14) Nṛsiṃha, (15) Kūrma, (16) Dhanvantari, (17) Mohinī, (18) Vāmana, (19) Rāma (Bhārgava), (20) Rāghava Rāma, (21) Kṛṣṇa Dvaipāyana Veda-Vyāsa, (22) Balarāma, (23) Kṛṣṇa (not Svayam-Rūpa Līlā-Puruṣottama), (24) Buddha and (25) Kalki. These Līlāvatāras manifest Themselves in each Kalpa, *i.e.*, at the end of each day of Brahmā.

III. Guṇāvatāras are three in number, *viz*:—(1) Brahmā (Brahmasaṃhitā, Śl. 49), (2) Viṣṇu (*Ibid.*, Śl. 46) and (3) Śiva (*Ibid.*, Śl. 45).

IV. Manvantarāvatāras are fourteen, in fourteen Manvantaras,* *viz*:—(1) Yajña in Svāyambhuva, (2) Vibhu in Svārociṣa, (3) Satyasena in Uttama, (4) Hari in Tāmasa, (5) Vaikuṇṭha in Raivata, (6) Ajita in Cākṣuṣa, (7) Vāmana in

* One Manvantara is 1|14th part of a day of Brahmā, which is called Kalpa. Of the four Yugas called Satya-Yuga, Tretā-Yuga, Dvāpara-Yuga and Kali-Yuga, the first is of 1728000 years, the second of 1296000 years, the third of 864000 years and the last of 432000 years. So all the four Yugas consist of 4320000 years. A thousand of such four Yugas, *i.e.*, 4320000000 years make fourteen Manvantaras or one day of Brahmā; hence both day and night would be double the said

Vaivasvata, (8) Sārvabhauma in Sāvarṇa, (9) Ṛṣabha in Dakṣa-Sāvarṇa, (10) Viṣvaksena in Brahma-Sāvarṇa, (11) Dharmasetu in Dharma-Sāvarṇa, (12) Sudhāmā in Rudra-Sāvarṇa, (13) Yogeśvara in Deva-Sāvarṇa and (14) Bṛhatbhānu in Indra-Sāvarṇa.

V. Yugāvatāras are four in number, *viz*:—(1) Śukla in Satya-Yuga, (2) Rakta in Tretā-Yuga, (3) Śyāma in Dvāpara-Yuga and (4) Pīta-Varṇa in Kali-Yuga. (Bhāg., Canto XI, Ch. 5, 21-27 and 32).

VI. Śaktyāveśāvatāras are seven in number, *viz*:—(1) Śeṣa—endowed with the Potency of doing personal service to the Supreme Lord, (2) Ananta—endowed with the Potency that upholds the universe, (3) Brahmā—endowed with the Potency of creating the worlds, (4) Catuḥsana—endowed with the Potency of imparting Transcendental knowledge of the Absolute, (5) Nārada—endowed with the Potency of imparting Bhakti, (6) Pṛthu—endowed with the Potency of preserving the worlds and

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number of years, *i.e.*, 8640000000 years. One year of Brahmā will thus be of 8640000000×360 days=3110400000000 years. Brahmā's life-time being of 100 years, it would consist of 311040000000000 years of our calculation.

Creation takes place when Kalpa begins at day and Cataclysm of the world takes place when Kalpa ends at the approach of night (*Vide*, Gītā, Ch. VIII, 17). Fourteen Avatāras manifest themselves in each day of Brahmā. So, in one month of Brahmā there are 420, and in one year (12 months) 5040 and in one hundred years (the life-time of Brahmā) 504000 Manvantara-Avatāras.

1 Manvantara=1000÷14=71 3/7 four Yugas, *i.e.*, in every Manvantara, four Yugas revolve 71 3/7 times. The present Manvantara-Avatāra is Vaivasvata Manu the seventh Manvantara of the Śveta-Varāha-Kalpa.

(7) Paraśurāma—endowed with the Potency of destroying the evils of the world.

(C) Āveśa-Rūpas are of two kinds, *viz* :—(i) Bhagavadāveśa-Avatāras, *i.e.,* (Divine Descents entranced by the Supreme Lord Bhagavān) Who are (1) Kapila Deva (Son of sage Kardama and Devahūti) and (2) Ṛṣabha Deva (father of Mahātmā Bharata) and (ii) Śaktyāveśa-Avatāras Who are seven (*vide* page 128 (VI)).

The Lord then narrated the various Deeds of Kṛṣṇa in His different periods of Life and extolled the Eternity and Super-excellence of His Adolescent Age identical with His Beautiful All-Loving, Śyāmasundara Form. The Supreme Lord Kṛṣṇa manifests Himself in the fullest degree of Amorous Love in Vraja, while in successively lesser degrees in Mathurā and Dvārakā. The Līlās of the Supreme Lord are eternal and revolve in succession, like the stellar orbs, round the fourteen worlds in one day of Brahmā, consisting of fourteen Manvantaras. At the end of each day of Brahmā, innumerable Brahmāṇḍas are created and Kṛṣṇa-Līlās are manifested in them in succession. The stars on the splendid galaxy, the particles of sand on the sea-beach, and the ripples of the ocean can be counted, but the countless Forms, Attributes and Deeds of the Supreme Lord Kṛṣṇa can hardly be recorded or catalogued.

The Lord then described the three places where Kṛṣṇa dwells as the Supreme Overlord, *viz* :—(1) Antaḥpura—(the Innermost Abode) consisting of Goloka-Vṛndāvana in which dwell His Consorts, Parents, Friends and Servants, where He manifests His All-Loving Attributes, Rasa and Mercy. Below it is (2) the Viṣṇu-Loka or Vaikuṇṭha where dwell Nārāyaṇa and the other eternal Forms of Him. The

A CHART SHOWING THE

(A) SVAYAM-RŪPA

(1) SVAYAM-RŪPA

Śrī Kṛṣṇa in Vraja identifying Himself as Adolescent Cow-Boy with Flute in Hand.

(2) SVAYAM-PRAKĀŚA

(a) PRĀBHAVA-PRAKĀŚA

As Prābhava-Prakāśa, Kṛṣṇa appeared in the Rāsa Dance and in His marriage with the Queen-Consorts of Dvārakā.

(b) VAIBHAVA-PRAKĀŚA

As Vaibhava-Prakāśa, Balarāma (Son of Rohiṇī) in Vraja, is the Fountain-head of:—

(i) Two-Armed Vāsudeva (Son of Devakī in Mathurā) and Four-Armed Vāsudeva (Son of Devakī in Dvārakā). The Four-Armed Vāsudeva is otherwise known as Prābhava-Vilāsa of Kṛṣṇa.

(ii) the Prābhava-Vilāsa, *i.e.*, Ādi-Caturvyūha in Their fourfold Form, *viz.*, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, in Mathurā and Dvārakā.

(a) PRĀBHAVA-VILĀSA

1. Vāsudeva
2. Saṅkarṣaṇa
3. Pradyumna
4. Aniruddha

Ādi-Caturvyūha in Mathurā and Dvārakā.

(b) VAIBHAVA-VILĀSA

24 Mūrtis: Four-Armed residing in Vaikuṇṭha.

The four Dvitīya-Caturvyūha, *viz.*, Vāsudeva, Mahā-Saṅkarṣaṇa, Pradyumna and Aniruddha Who are the extension of Ādi-Caturvyūha in Mathurā and Dvārakā have each three Prakāśa-Vigrahas and two Vilāsa-Vigrahas making altogether 24 Mūrtis—(*Vide* p. 129(b)).

THREE FORMS OF KṚṢṆA

(B) TADEKĀTMA-RŪPA

(1) VILĀSA

(2) SVĀṂŚA

Svāṃśas are known as Avatāras. They are sixfold, *viz*:—

I. Puruṣāvatāras—3 *Vide* p. 123.
II. Līlāvatāras—25 *Vide* p. 127.
III. Guṇāvatāras—3 *Vide* p. 127.
IV. Manvantarāvatāras—14 *Vide* pp. 127, 128.
V. Yugāvatāras—4 *Vide* p. 128.
VI. Śaktyāveśāvatāras—7 *Vide* pp. 128, 129.

(C) ĀVEŚA-RŪPA

Āveśa-Avatāras are twofold, *viz*:—

(i) Bhagavadāveśa-Avatāra, *i.e.*, Descents entranced by the Supreme Lord, Who are (1) Kapila Deva (Son of Kardama and Devahūti) and (2) Ṛṣabha Deva (father of Mahātmā Bharata) and

(ii) Śaktyāveśa-Avatāras Who are seven. *Vide* p. 128 (VI).

CHART SHOWING 24 MŪRTIS: FOUR-ARMED RESIDING IN VAIKUṆṬHA

4 *Entities of Dvitīya-Caturvyūha*	12 *Prakāśa-Vigrahas*	*Presiding Deity of the months*	8 *Vilāsa-Vigrahas*
I. Vāsudeva—	1. Keśava	Agrahāyaṇa	1. Adhokṣaja
	2. Nārāyaṇa	Pauṣa	2. Puruṣottama
	3. Mādhava	Māgha	
II. Mahā-Saṅkarṣaṇa	1. Govinda*	Fālguna	1. Upendra
	2. Viṣṇu	Caitra	2. Acyuta
	3. Madhusūdana	Vaiśākha	
III. Pradyumna—	1. Trivikrama	Jaiṣṭha	1. Nṛsiṃha
	2. Vāmana	Āṣāḍha	2. Janārdana
	3. Śrīdhara	Śrāvaṇa	
IV. Aniruddha—	1. Hṛṣīkeśa	Bhādra	1. Hari
	2. Padmanābha	Āśvina	2. Kṛṣṇa†
	3. Dāmodara	Kārtika	

* This Govinda is not the same Govinda of Vraja.

† This Kṛṣṇa is not the same Kṛṣṇa of Vraja.

Vaikuṇṭhas are endless and in the innumerable Prakoṣṭhas (compartments) there, the Pāriṣadas (eternal constant attendants) possess sixfold Divine Attribute. Below it is His External Abode (mundane universe) beyond the Virajā, known as (3) Devīdhāma where the Brahmāṇḍas are endless and the rooms are countless and the conditioned souls dwelling there are innumerable. The goddess Durgā (the perverted reflection of His Internal Self-Conscious Controlling Potency) is the presiding deity of this Devīdhāma (Brahmasaṃhitā, Śl. 44). The Realm which is manifested by His Cit Potency displays Three Quadrants of His Divinity; and the Brahmāṇḍas where He displays His Power of Illusion manifest only one Quadrant Divinity. The Three Quadrant Divinity of Kṛṣṇa is beyond the scope of human mind and speech. Listen, O Sanātana, to a legend of His region of one Quadrant Divinity.

HOW KṚṢṆA DESTROYED BRAHMĀ'S VANITY

One day, Brahmā came to Dvārakā to pay his humble homage to Kṛṣṇa. The porter took the message to Kṛṣṇa Who asked, "Which Brahmā? What is his name?" The porter returned and asked Brahmā who replied in amazement, "Go and tell Him, it is the four-headed Brahmā, father of Catuḥsanas." The porter then conducted him to Kṛṣṇa. Brahmā fell prostrate at the Lotus Feet of Kṛṣṇa and with due respect asked Kṛṣṇa, "What is Your meaning in enquiring, 'which Brahmā?' Is there any other Brahmā in this universe?" At this Kṛṣṇa smiled and seemed to meditate, whereupon innumerable hosts of Brahmās appeared there, some with ten, some with twenty, hundred, thousand, million, billion heads beyond the power of counting. Rudras came with millions of millions of heads. Indras appeared with millions of millions of eyes. At this the four-headed Brahmā became stupefied, feeling

like a gnat among the herd of elephants. All these Brahmās, Rudras and Indras prostrated themselves before the Seat of Kṛṣṇa, and their crowns touching His Footstool set up a melody as if singing the Glories of Kṛṣṇa. With folded palms, Brahmās, Rudras and other deities hymned Kṛṣṇa thus, "O Lord, Unbounded is Thy Mercy upon us, as Thou hast shown us Thy Lotus Feet; Thou hast, by Thy Descent, destroyed the burden of sins that weighed down the earth." Then Kṛṣṇa bade adieu to all the Brahmās, Rudras and other deities; and they returned to their respective destinations after bowing to Him. The four-headed Brahmā was startled at the sight and said, "I have seen today an example of what I had previously known for certain in my mind. O Lord! what is the use of all these harangues? Those who say that they know all Thy Glories, let them know; but they are all beyond my ken and power of description (Bhāg., Canto X, Ch. 14, 38)." Kṛṣṇa replied, "This Brahmāṇḍa, though five million *yojanas* (one yojana is about 10 miles) in extent, is very small; so you have only four heads. Other Brahmāṇḍas are a thousand million, a lakh-crore or even a crore-crore *yojanas* in extent and their Brahmās have more heads proportioned to those sizes. Thus I uphold the whole system of the universe. Even one Quadrant of My Divinity cannot be measured. Who can measure Three Quadrants of My Divinity?" So saying, Kṛṣṇa dismissed Brahmā.

Śrī Caitanya Mahāprabhu added, "Kṛṣṇa always dwells in the three eternal Regions of Gokula (manifestation of Goloka on the mundane plane), Mathurā and Dvārakā. These are the three Realms of His inner complete Divinity and Kṛṣṇa is the Lord of all these three. I cannot plunge in the boundless nectar-ocean of Kṛṣṇa's Divine Powers, but have touched only a drop of it. Kṛṣṇa's Own Form—the

Sweetest of the Sweet—is well-adapted to His Sports in the mundane plane. He assumed this most exquisitely Beautiful Form through the agency of His Yoga-Māyā to show Her Power; and Himself became amazed at and enamoured of His Own Charms. This Exquisite Form is the Seat and Centre of all Beauty and Gracefulness and is the Ornament of all ornaments (Bhāg., Canto III, Ch. 2, 12)." Of all Kṛṣṇa's Sports, His Human Sport is the best. His Human Form is His Svarūpa, *i.e.*, Own Form and is His Fullest, Highest and His Own Proper Personality identical with His Self. His Attire as a Cow-Boy with Flute in His Hand, His budding Prime of Youth, His Graceful thrice-bent Dancing Pose with a sweet charming smile in His All-Beautiful Face,—attune well with the Graces of His Human Sports. So super-excellent and enchanting is the Beauty of His Body that a Particle of that Beauty drowns the three Regions in His All-Loving Sweetness and attracts all beings towards His All-Loving Self. "Alack a day, what misfortunes! We have very little virtue in us! How do we, damsels of Mathurā, envy the Gopīs! What religious austerities of great merit they must have practised, in reward whereof, their eyes gloat upon Kṛṣṇa's Ever-new Lovely Face, day and night, thus making their body, mind and soul blessed! Ah! Kṛṣṇa is the very Quintessence of Loveliness. His Beauty is unrivalled and unsurpassed and is not indebted to any Ornaments that He wears; but His Beauty sits on Him so easily and naturally. His Form is the very Embodiment of all that is Glorious, Famous and Splendid. Kṛṣṇa's Loveliness has no equal or superior even amongst His other Svarūpas (Own Forms) (Bhāg., Canto X, Ch. 44, 14)." "Men and women who beheld with rapture Kṛṣṇa's ever happy and smiling Face beaming with the radiance of His Beautiful Cheeks and with the lustre of His Makara-shaped ear-rings, were not

satisfied and could not brook the winking of their eyes which obstructed their vision even for a moment (Bhāg., Canto IX, Ch. 24, 65)." "How sweet and very sweet is the Beautiful Form of Kṛṣṇa! How Beautiful and very Beautiful is His All-Beautiful Face! and lastly how enchanting and supremely enchanting is His Sweet gentle Smile. Everything belonging to Kṛṣṇa is full of the boundless Ocean of Nectar and Sweetness (Śrī Kṛṣṇa-Karṇāmṛta, Śl. 92)."

MEANS OF ATTAINING KṚṢṆA-PREMA

The Śāstras unanimously declare that devotion to Kṛṣṇa is the Means (Abhidheya) to attain Kṛṣṇa and Kṛṣṇa-Prema; and sages of old have determined this and declared:—" O, Thou Supreme Lord, Kṛṣṇa! Mother Śruti, when referred to, advises us to adore Thee. Sister Smṛti teaches us the same Doctrine. Brother Purāṇa and the Histories are followers of Mother Śruti and, therefore, echo her advice. O Kṛṣṇa, Killer of the demon Mura! We are convinced of this truth that Thou art our only Refuge and Object of worship."

Jīvas are of two kinds, *viz* :—(1) eternally free, who, as eternal attendants of Kṛṣṇa, render Him eternal service and enjoy eternal Bliss, and (2) eternally bound, who are always averse to the worship of Kṛṣṇa and are hurled into the vortex of Karma in this mundane plane, enjoying the fruits of their mundane deeds, good or bad. When a *Jīva* forgets his real self and Kṛṣṇa, Māyā ties her noose of ignorance tight round his neck for this remissness and causes him to suffer the three kinds of afflictions, by making him a slave to his passions. While rotating in the wheel of Karma, if a *Jīva* comes in contact with the *Sat Guru* and adores Kṛṣṇa under his guidance, he is released from the meshes of Māyā and attains

to Kṛṣṇa's Lotus Feet. He is thereupon led to reflect thus, "How long and how often have I not carried out the wicked commands of lust, anger, avarice, infatuation, pride and envy, but they have no compassion for me, nor does any sense of modesty or desire for peace make me abjure their evil company. Now, O Lord of the Yadus! the veil of ignorance has been withdrawn from my eyes. I have been blessed with the pure Transcendental Knowledge of Kṛṣṇa from my Divine Master and have known my real self; and discarding their evil-producing company, I have taken unreserved shelter in Thy Lotus Feet. Be Thou Merciful, O Lord ! to employ me in Thy eternal loving service (Bh.-R.-S., Pa. V., Laharī II, 6)."

Karma, Jñāna, Yoga and other means are of no avail, divorced from Kṛṣṇa-Bhakti. The reason is this—"Karma is action of the physical and mental senses with selfish end, hence material in the beginning as well as in the end. So it cannot produce any eternal good for a *Jīva*. Even if it be Niṣkāma *i.e.*, selfless, and not consecrated to Kṛṣṇa, it is as worthless as Sakāma-Karma *i.e.*, action with a selfish end. But when a devotee does an act under the impulse of selfless love for and dedicated to Kṛṣṇa, it is Bhakti, and is, therefore, productive of eternal good not only to the devotee but also to the whole universe. Even knowledge of Abstract Brahman, however pure, bereft of Kṛṣṇa-Bhakti, does not lead to perfect liberation (Bhāg., Canto I, Ch. 5, 12)." "I ever bow to Kṛṣṇa of highly blessed Glory; hearing of His Glorious Deeds brings eternal Bliss; without dedicating to Him, the ascetics with their severe austerities, the givers of charities, the achievers of glories, the Munis with their pious velleities, the reciters of Mantras and the observers of rules of good conduct, can never realise the eternal good (Bhāg., Canto II,

Ch. 4, 17)." Knowledge dissociated from Kṛṣṇa-Bhakti cannot give salvation; but a devotee of Kṛṣṇa can attain salvation without empiric or abstract knowledge. "O Kṛṣṇa! those who, abandoning the path of pure devotion, the source of all well-being, labour for dry abstract knowledge for its own sake, toil in vain, like those who thrash empty husks of corn (Bhāg., Canto X, Ch. 14, 4)." Brahmā says to Kṛṣṇa, "Leaving aside all attempts after knowledge of Abstract Brahman, those who listen to the Transcendental Narratives of Thy Glorious Deeds chanted by the Absolute-realised souls and live a life of pure devotion in body, mind and word, can easily hold sway over Thee, although Thou art inaccessible to all in the three worlds (Thou being Adhokṣaja) (Bhāg., Canto X, Ch. 14, 3)." "The path of Yoga consisting in the practice of Yama (abstinence), Niyama (austerity), etc., is beset with frequent attacks of lust, anger, avarice, etc.; nothing is so much enlivening to a soul as the loving service of the Supreme Lord Kṛṣṇa (Bhāg., Canto I, Ch. 6, 36)."

Śaraṇāgati or unconditional self-surrender to the Lotus Feet of Kṛṣṇa is the only means of deliverance. It is sixfold in character, *viz*:—(1) firm determination to adopt what is favourable to Kṛṣṇa-Bhakti, (2) strict avoidance of what is unfavourable to Kṛṣṇa-Bhakti, (3) firm conviction that Kṛṣṇa will protect under all circumstances and at all times, (4) firm conviction that Kṛṣṇa and none else is the only Preserver and Saviour, (5) self-resignation with a conviction that Kṛṣṇa's Will is predominant over all will and (6) constant expression of repentance with a sincere lowliness of heart. "Those who take absolute shelter in Me alone by surrendering themselves wholeheartedly can easily get across My Māyā which is

super-natural, composed of the triple qualities of 'Sattva', 'Rajaḥ' and 'Tamaḥ' and is, indeed, very difficult to surmount (Gītā, Ch. VII, 14)."

The people of the four ordained classes and stations in life, however dutiful and observant of the rules of good conduct in society they may be, are doomed to perdition unless they devote themselves exclusively to Kṛṣṇa-worship (Bhāg., Canto XI, Ch. 5, 3)." A Jñānī imagines that he is liberated but in truth his intelligence cannot be purified without Kṛṣṇa-Bhakti. "O Lotus-Eyed", says Brahmā to Kṛṣṇa, "intelligence cannot be purified without devotion to Thee. Those who, with their impure mind, pretend to think that they have been liberated, after having worked their way almost near liberation with severe austerities, are hurled down by their lack of devotion to and reverence for Thy Holy Feet (Bhāg., Canto X, Ch. 2, 32)." "But O Mādhava! Those who are Thine Own and devoted to Thee alone, never go astray from Thy path as they are in close touch and friendship with Thee. Always safe-guarded by Thee, they trample undaunted over the heads of a host of mischief-mongers. They overcome all obstacles that stand in the way of their 'bhajana' by Thy Grace (Bhāg., Canto X, Ch. 2, 33)."

Kṛṣṇa is like the Sun, while Māyā is as darkness. Māyā or Deluding Energy has no power to stand where Kṛṣṇa is. "O Nārada! we are infatuated by the same Māyā who hides in shame from the Glance of Kṛṣṇa's Eyes, into the vainglorious and foolish brag of "I and mine" (Bhāg., Canto II, Ch. 5, 13)." Even if a man prays only once saying, "O Kṛṣṇa! I am Thine", Kṛṣṇa unfetters him from the yoke of Māyā. "Whether a person is free from all desires or is full of all desires or is filled with the single desire of liberation, he should, if he be wise, seek to get rid of them, by worshipping the Supreme Lord Kṛṣṇa with

intense devotion (Bhāg., Canto II, Ch. 3, 10)." If a man adores Kṛṣṇa for material gains, Kṛṣṇa gives him instead His Own Feet unsolicited, thinking, "In adoring Me, he is seeking for material joys. What a fool he is to beg for poison instead of nectar! But I am wise, why should I grant him earthly pleasures? Let Me grant him the nectar of My Feet, so that he may forget worldly pleasures (Bhāg., Canto V, Ch. 19, 26)." A man may worship Kṛṣṇa for selfish ends, but when he gets Kṛṣṇa-Prema by His Grace, he gives up all other desires and prays for His eternal service. "As a man seeking for a piece of glass hits upon a sparkling gem, so, O Lord! have I attained Thee, hardly attainable by gods and sages, by practising severe austerities in quest of a kingly throne. I am perfectly satisfied and do not crave for a boon (Hari-Bhakti-Sudhodaya, Dhruva's prayer to Kṛṣṇa, Ch. VII, 28)." It is through their good luck that some persons are liberated from the worldly bondage by coming in contact with holy men and are inspired with devotional love for Kṛṣṇa. "O Acyuta! when the birth and rebirth on the mundane plane of the misguided life's journey is about to come to an end, one attains the company of Thy devotees whose association takes him to the highest goal of human life and begets attachment for Thee, and this attachment gives him not only complete emancipation from worldly bondage but also eternal Bliss (Bhāg., Canto X, Ch. 51, 53)." If Kṛṣṇa favours any blessed being, He teaches him as Dīkṣā-Guru (the Preceptor who imparts spiritual enlightenment), Śikṣā-Guru (Who teach inner truths to the initiated) and Caitya-Guru (Indwelling Guide) seated in his heart. "O Lord! sages mindful of Thy various favours can never feel themselves discharged of their indebtedness to Thee, even if they get as long a life as of Brahmā, because Thou dost remove all their evils by teaching them visibly as Dīkṣā-Guru and

Śikṣā-Guru and inwardly as Caitya-Guru, and thus show them the blissful path of devotion to Thee (Bhāg., Canto XI, Ch. 29, 6)." If in the company of holy men, a man feels inclined towards Bhakti in Kṛṣṇa, he attains devotional love, the fruit of Bhakti, and is freed from the bondage of the world. "Fully realised is the devotion of that person who happens to have firm faith in the Narratives of My Glorious Deeds and Who is neither very much detached from, nor very much attached to the world (Bhāg., Canto XI, Ch. 20, 8)." Save through the grace of an Absolute-realised soul, a man cannot realise Bhakti by any course of action; not to speak of his gaining devotion to Kṛṣṇa, he is not thereby even liberated from the worldly bondage. "O Rahugaṇa! Unless you sprinkle yourself with the feet-dust of the Sādhus, you cannot attain to Kṛṣṇa-Bhakti, even though you may perform severe austerities, Vedic sacrifices, deeds of charity and study the Scriptures and worship the presiding deities of water, fire and the sun (Bhāg., Canto V, Ch. 12, 12)." "Unless we consecrate our body with the feet-dust of the true devotees of the Supreme Lord Kṛṣṇa, who are void of the vanities of birth, wealth and fame, we cannot feel any attachment for the Lotus Feet of Kṛṣṇa which destroys all worldliness (Bhāg., Canto VII, Ch. 5, 32)." "As a moment's companionship with the devotees of the Lord cannot be compared with the celestial enjoyments or emancipation of the soul, it is needless to compare such companionship with such worthless pleasures of mortals as the possession of an empire (Bhāg., Canto I, Ch. 18, 13)." Leaving aside all Vedic rites, Karma, Yoga, Jñāna, etc., one should worship Kṛṣṇa with single-minded devotion. "O Uddhava! You must perform your daily and occasional duties until you imbibe passionless indifference to all worldly affinities or acquire an unflinching faith in My Holy Narratives and Attributes; as firm faith in Me

dispenses with all attachments for socio-religious duties on the mundane plane (Bhāg., Canto XI, Ch. 20, 9)." Here faith means the firm conviction that sincere devotion to Kṛṣṇa is the only function of human life to the exclusion of all the socio-religious duties of the world. "Just as by watering at the root of a tree, its trunk, branches and twigs are all nourished, and as the senses are gratified by the feeding of the life-energy with food, so the worship of Acyuta, *i.e.*, Kṛṣṇa—the Only Redeemer of all fallen souls, gratifies all the gods who are His various manifestations for different functions in different planes (Bhāg., Canto IV, Ch. 31, 14)."

Those having faith are of three grades, *viz*:—(1) he whose faith is confirmed by mastery of Scriptural argument is superior to all; he is not only free from the worldly bondage but can free others from it by his teachings and reasonings, (2) he who is not very firmly grounded in Śāstric knowledge and argument, but has faith in Kṛṣṇa, belongs to the intermediate grade and is very fortunate as well, and (3) he whose faith is delicate, *i.e.*, not yet firm, is inferior to both; he, too, would turn a good Bhakta in due course if he associates with Bhaktas of the superior grades.

These grades of the Bhaktas vary according to the difference in the quality of their attachment and love for Kṛṣṇa. "He who sees his own Beloved Kṛṣṇa manifested in everything and everything manifested in Kṛṣṇa, and feels a sense of eternal bliss everywhere is a superior devotee or a mahā-bhāgavata (Bhāg., Canto XI, Ch. 2, 45)." "He who loves Kṛṣṇa, is friendly to His devotees, is kindly to the ignorant, and is indifferent to those who are maliciously opposed to Kṛṣṇa-worship, belongs to the intermediate grade (Bhāg., Canto XI, Ch. 2, 46)." "He who,

from traditional faith, worships Kṛṣṇa in Holy Images but has no due respect for His devotees or others, is lowest in the scale (Bhāg., Canto XI, Ch. 2, 47)." All really good qualities are found in the person of a Vaiṣṇava, because Kṛṣṇa's Attributes inspire and spread to His devotees. "The presiding deities with all their attributes reside in the person of a true devotee of Kṛṣṇa, who has no other desire than selfless love for His service only; but how is it possible for a non-devotee who, being driven by desires for worldly enjoyment, is ever running after the will-o-the-wisp of the mundane phenomena, *viz.*, wealth, woman, fame, etc., to get balanced and to attain really good qualities ? (Bhāg., Canto V. Ch. 18, 12)."

The following good qualities ever characterise a true Vaiṣṇava. He is (1) compassionate, (2) spiteless, (3) one whose main stay is Truth and nothing but Truth, (4) unaffected by pleasure or pain, happiness or misery, (5) spotless, (6) munificent, (7) gentle, (8) pure in words, deeds and thoughts, (9) humble without possessing anything to call his own except Kṛṣṇa, (10) universal benefactor, (11) tranquil, having his mind and senses under control, (12) *wholly dependent on Kṛṣṇa,* (13) free from all mundane desires, (14) harmless, (15) firm in his own faith, (16) conqueror of sixfold miseries, *viz.,* hunger, thirst, affliction, fear, infirmity and death, (17) temperate in diet, (18) watchful and cautious, (19) respectful to others, (20) yet not proud of himself, (21) grave, (22) tender-hearted, (23) friendly to all, (24) learned and discreet, (25) clever and skilful and (26) reticent, *i.e.,* not given to idle or vulgar gossip. Of these, the quality of absolute dependence on Kṛṣṇa is fundamental and the rest are auxiliary.

"The service of the Absolute-realised souls is the open gate to liberation, while the society of men who

wrongly associate with women is the chief gate leading to the hell of worldly suffering. Those whose minds are not ruffled, who are calm, dispassionate, God-loving, friendly to all, who observe rules of good conduct in life are 'Sādhus' or saints (Bhāg., Canto V, Ch. 5, 2)." The society of holy men is the root of the birth of Kṛṣṇa-Bhakti. Even when Kṛṣṇa-Prema springs up, it is then also the principal limb (*i.e.*, the root-cause of devotional love). "In the religious congregation of Sādhus, enlightening discourses about My Names, Forms, Attributes and Deeds are held and these discourses serve as relish to the hearts of the devotees and are sweet to their ears. Sincere and submissive listening to these soul-awakening discourses gives birth to Sādhana-Bhakti, Bhāva-Bhakti and Prema-Bhakti for Me in gradual succession (Bhāg., Canto III, Ch. 25, 25)."

The abjuration of bad company is the rule of life of a Vaiṣṇava. The company of those who consort with women and of those who are averse to Kṛṣṇa-worship is said to be bad company. "The company of the wicked saps all the best virtues, *viz.*, truth, purity, compassion, reticence *i.e.*, non-indulgence in idle gossip, intelligence, modesty, beauty, fame, forbearance, dispassion, self-control and glory. The company of those unsteady and ignorant people who identify themselves with their bodies and minds, who are, therefore, anti-devotional in nature and are like dancing monkeys at the beck and call of women, must be eschewed by all means. No other company is so delusive and ensnaring as the company of women and of those who consort with them (Bhāg., Canto III, Ch. 31, 33-35)."

The following is the rule of life of a Paramahaṃsa-Vaiṣṇava. "He should not only shun the society of the profligate as well as all those socio-religious duties that are enjoined by the Scriptures,

but must take unreserved shelter, helplessly but not hopelessly, in the Lotus Feet of Kṛṣṇa (Gītā, Ch. XVIII, 66 and Bhāg., Canto X, Ch. 48, 26)." If a learned man happens to realise the Qualities of Kṛṣṇa, he worships Him to the exclusion of all other deities, as is proved by the case of Uddhava to whom Kṛṣṇa is the most Munificent and the Ocean of all Mercy. "Ah! where is such an All-Merciful Being in Whom I should take absolute shelter as the One Who gave even the wicked and unholy Putanā a foster-mother's high place, though she, with infanticidal intention, suckled Him (Baby Kṛṣṇa) at her poisoned breast? (Bhāg., Canto III, Ch. 2, 23)."

A Śaraṇāgata and an Akiñcana-Bhakta have the same qualities, with this distinction that *Śaraṇāgati* includes also complete resignation. After taking refuge in Kṛṣṇa, a devotee surrenders himself entirely to Kṛṣṇa's Lotus Feet and by the Grace of Kṛṣṇa he is elevated to the Transcendental Plane. "When a person resigns all activity for his selfish pleasures and gives himself up to Me with the aptitude of unalloyed loving service, he is liberated from his earthly life and becomes fit for the attainment of My eternal companionship (Bhāg., Canto XI, Ch. 29, 34)." "He who does not energize his activities on righteous cause, whose righteousness does not result in worldly detachment which, in its turn, does not culminate in the service of the Supreme Lord Kṛṣṇa, is one who is more dead than alive (Bhāg., Canto III, Ch. 23, 56)." "That birth, that deed, that life, that mind or that word of the people is worth the name which is conducive to the acceptable service of Kṛṣṇa Who is the Supreme Lord and the Soul of the Universe (Bhāg., Canto IV, Ch. 31, 9)."

I. THE PRINCIPLE OF SĀDHANA-BHAKTI

When the operations of the senses foster the devotional aptitude towards Kṛṣṇa, they are called

Sādhana-Bhakti (Bh.-R.-S., P. V., Laharī II, 2). Hearing and chanting are its characteristic features which when matured produce the rich treasure of Kṛṣṇa-Prema. Love for Kṛṣṇa is ever-existent and cannot be had by any artificial means. It is enkindled in a heart purified by listening to the Glories of Kṛṣṇa's Attributes and Deeds. It is twofold, *viz*:—(A) Vaidhī Sādhana-Bhakti and (B) Rāgānugā Sādhana-Bhakti.

(A) THE PRINCIPLE OF VAIDHĪ SĀDHANA-BHAKTI

A Vaidha-Bhakta is one who has no strong inclination for the service of Kṛṣṇa but worships Him with faith in obedience to the injunctions of the Scriptures. A Rāgānuga-Bhakta is one who has spontaneous loving inclination for the service of Kṛṣṇa. "It is the duty of a Vaidha-Bhakta, O Bharata! to hear, chant and meditate upon the Supreme Lord Kṛṣṇa, the Universal Soul, the All-Beautiful Absolute Person and the Liberator from the bondage of Māyā (Bhāg., Canto II, Ch. 1, 5 and Canto XI, Ch. 5, 2-3)." "Viṣṇu must always be borne in mind and must never be forgotten. All the Scriptural injunctions as to what should be done and what should be avoided serve these two objects (Padma Purāṇa, Ch. LXXII, 100)." There are sixty-four enjoined modes of cultivating Bhakti. They are as follows:—(1) taking shelter at the feet of the Guru, (2) initiation, (3) service of the Guru, (4) enquiry into the true religion, (5) following the path of Sādhus *i.e.,* Absolute-realised souls, (6) renunciation of enjoyment out of love for Kṛṣṇa, (7) residence at holy places associated with Kṛṣṇa, (8) accepting neither more nor less than what would suffice for one's sustenance, (9) fasting on each Ekādaśī Day, (10) adoration of pure Brāhmaṇas and Vaiṣṇavas, cows, āmalakī and aśvattha trees, (11) shunning all *offences against*

*the Holy Name** and the Vaiṣṇavas and their services, (12) abjuring the company of non-Vaiṣṇavas, (13) taking only a few disciples, (14) avoiding the study and exposition of too many books, (15) looking upon loss and gain as alike, (16) not giving way to grief and sorrow, (17) refraining from abusing gods and other Scriptures, (18) never listening to scandal about Viṣṇu or Vaiṣṇava, (19) never indulging in village gossip, (20) giving no shock by word or thought to any creature on earth, (21-29) hearing, chanting, meditation, serving the Holy Feet, worship, salutation, servitude, friendship and self-resignation to Viṣṇu and Vaiṣṇavas, (30) dancing before the Divine Deity, (31) singing holy songs regarding Kṛṣṇa's Name, Form, Attributes and Deeds, (32) representation to Viṣṇu and Vaiṣṇavas of one's helplessness, (33) prostration before the Holy Image of Viṣṇu and Vaiṣṇavas, (34) rising from one's seat to welcome the Holy Image and Vaiṣṇavas, (35) visiting holy shrines associated with Kṛṣṇa, (37) gyrating the holy places associated with Kṛṣṇa, (38) hymning, (39) reciting the Holy Name of Kṛṣṇa, (40) congregational chant or Saṃkīrtana of

* The ten offences against the Holy Name:—

(1) To disparage the Sādhus or Absolute-realised souls who can redeem the whole world by means of Nāma-Saṃkīrtana—the highest End of human existence or to consider them on a par with other pseudo-sādhus, (2) to identify the Absolute Person (Śrī Kṛṣṇa) with His delegated potencies such as the minor gods and goddesses, (3) to consider the transparent (not opaque) Spiritual Preceptor as a mortal, (4) to consider the self-revealed Śrutis on a par with the other Scriptures of mundane origin, (5) to consider the Glories of the Holy Name as mere eulogistic or hyperbolic, (6) to consider the Holy Names as merely figments of imaginative brain, (7) the tendency to commit sins on the strength of the Holy Name, (8) to consider the Holy Name on an equal footing with other pious deeds; and also indifference, indolence and inattentiveness in chanting the Holy Name, (9) to initiate a person of anti-devotional aptitude with the Holy Name and (10) to disregard the Holy Name after hearing the Glorification of the Same, due to doting misidentification of the self (egotism).

Kṛṣṇa, (41-44) honouring Mahāprasāda, consecrated incense, garlands and perfumed essence, (45-47) witnessing the Divine Ārati and celebration of mahotsava and beholding with soul's eye the Holy Image, (48) giving up to Kṛṣṇa whatever is dear to one's own self, (49) constant contemplation of His Lotus Feet, (50) serving Him and things and persons related to Him, (51-54) constant service of *Tulasī*, Vaiṣṇava, Mathurā (Plane of Transcendental Knowledge) and the Bhāgavata, service of these four being approved by Kṛṣṇa, (55) energizing all activities to the service of Kṛṣṇa, (56) absolute reliance upon Kṛṣṇa's Mercy, (57) celebration of Kṛṣṇa's Nativity as well as the Advent and Ascension Days of His Apostles (Ācāryas), in the company of Bhaktas, (58-63) the sixfold *Śaraṇāgati* with body, mind and soul (*vide* page 135, par. 2) and (64) celebration of Ūrjā-Vrata in the month of Kārtika.

These are the sixty-four modes of cultivating Bhakti, the five chief of them are:—(1) the society of holy men, (2) Saṃkīrtana of Kṛṣṇa's Name, (3) listening to the reading of the Bhāgavata, (4) dwelling in Mathurā and (5) reverential service to the Holy Image of Śrī Rādhā-Kṛṣṇa. Even a little of these five generates love for Kṛṣṇa. Some may practise one or more, but it is steadfast attachment for Kṛṣṇa that begets Kṛṣṇa-Prema.

Of the ninefold methods of devotion, "King Parīkṣit attained to the Lotus Feet of Kṛṣṇa by following the devotional method of hearing, Śuka Deva—by chanting, Prahlāda—by meditating, Lakṣmī Devī—by serving the Lotus Feet of Nārāyaṇa, Pṛthu—by worshipping His Holy Image, Akrūra—by greeting His Lotus Feet, Hanumān—by serving and doing all that pleases Rāghava Rāma, Arjuna—by friendship, and king Bali—by complete self-resignation (Padyāvalī, Śl. 53)."

Rājā Ambarīṣa cultivated Kṛṣṇa-Bhakti with all his senses—physical and mental. "He employed his mind in the contemplation of the Lotus Feet of Kṛṣṇa, his words in singing His praise, his hands in cleansing the Temples of Kṛṣṇa, his ears in hearing the Holy Narratives of Kṛṣṇa, his eyes in seeing the sacred shrines, the holy feet of the Vaiṣṇavas and the Holy Image of Śrī Kṛṣṇa, his limbs in touching the sacred feet-dust and the sacred bodies of His devotees, his nostrils in inhaling the perfume of sacred Basil offered to the Lotus Feet of Kṛṣṇa, his tongue in honouring the remains of food offered to Kṛṣṇa, his feet in walking to the holy places associated with Kṛṣṇa, and his head in bowing down to the Lotus Feet of Hṛṣīkeśa, the Lord of the senses. He renounced all sensual enjoyments living only on His Grace and entertaining the sole aspiration for His service only, such as is inherent in a servitor of the Supreme Lord (Bhāg., Canto IX, Ch. 4, 18-20)."

"The man who worships Kṛṣṇa with steadfast attachment by renouncing all desires and obligations to his wife and children, friends and relatives is not indebted to the gods, sages, elements, kith and kin or the manes (of his ancestors) (Bhāg., Canto XI, Ch. 5, 41)." "He who worships Kṛṣṇa transcending Śāstric rites, feels no temptations for forbidden sinful actions. Even if he commits a sin unwittingly, Kṛṣṇa purifies him and he need not practise any penance for it (Bhāg., Canto XI, Ch. 5, 42)." "Karma, Jñāna, Vairāgya (stoic abnegation)—these form no integral part of Bhakti. Inoffensiveness and continence follow *pari passu* a devotee of Kṛṣṇa (Bhāg., Canto XI, Ch. 20, 31)."

(B) THE PRINCIPLE OF RĀGĀNUGĀ SĀDHANA-BHAKTI

Rāgātmikā-Bhakti is only to be found among the dwellers of Vraja. The devotion that follows the

footsteps of Rāgātmikā-Bhakti of the people of Vṛndāvana is called Rāgānugā-Bhakti. "Intense loving thirst for the Adored Object Śrī Kṛṣṇa is the distinctive characteristic of Rāgātmikā-Bhakti (Bh.-R.-S., P.V., Laharī II, 131)." A passionate longing for the Adored Object of love is the Svarūpa feature and an absorption in the Desired-Object of love is the Taṭastha feature of Rāgātmikā-Bhakti. "A spontaneous inclination or selfless love for Śrī Kṛṣṇa following in the wake of a Vrajavāsī is the characteristic feature of a Rāgānuga-Bhakta who pays no heed to Śāstric reasonings (Bh.-R.-S., P. V., Laharī II, 131 & 148)."

The two types of cultivation of Bhakti by the Rāgānuga-Bhaktas are the external and the internal. "Externally, a Rāgānuga-Bhakta performs the devotional functions of hearing, chanting, etc., through his serving physical sense-organs. Internally, a Rāgānuga-Bhakta, realising himself to be identical with his real self as one of the eternal servitors of the servitors of the Lord of the Gopīs in Vraja, renders eternal loving confidential service to Kṛṣṇa in Vṛndāvana, night and day (Bh.-R.-S., P. V., Laharī II, 151, 152)." "A Rāgānuga-Bhakta must always intently serve Kṛṣṇa in Vraja under the benign guidance of his most Beloved Divine Master, Who is the most intimate and dearest Associate of Kṛṣṇa. He must not spend even a single moment of his life without discoursing about the Names, Forms, Attributes, Entourage and Revels of Kṛṣṇa (Bh.-R.-S., P. V., Laharī II, 150)." "A Rāgānuga-Bhakta incessantly serves Kṛṣṇa, in fourfold 'Rasas' either as a Servitor, a Friend, a Parent or a Sweetheart. A Śānta-Rasa-Bhakta lacks in Rāga-Rasa (Bhāg., Canto III. Ch. 25, 38)."

II & III. THE PRINCIPLES OF BHĀVA-BHAKTI AND PREMA-BHAKTI

The Principles of Bhāva-Bhakti and Prema-Bhakti are always the End or the Ultimate Goal of the Principle of Sādhana-Bhakti, the Means. "Bhāva or the sprout of Divine Love is awakened in the unalloyed entity of a *Jīva* whose heart is softened by intense thirst for Kṛṣṇa. It is compared to the rays of the Sun of Divine Love (Bh.-R.-S., P.V., Laharī III, 1)." "When the pure heart is thus softened, this Bhāva or Dawning of Love, deepened and intensified by strong attachment for Kṛṣṇa, becomes Prema or Divine Love, the Ultimate Quest of all human souls (Bh.-R.-S., P. V., Laharī IV, 1)."

The following are the nine gradual stages leading to Prema-Bhakti. When a man is lucky enough to be imbued with Śraddhā or firm faith in Kṛṣṇa, he associates with Sādhus or holy men, from which result the hearing and chanting of Kṛṣṇa's Name. From the regular performance of Sādhana-Bhakti, all the four kinds of 'Anarthas' (evils) are removed; and as a consequence, his Bhakti becomes steadfast and constant, which gives him a taste for the hearing and chanting of Kṛṣṇa's Name. From 'Ruci' or taste comes Āsakti or strong attachment which gives birth to the sprout of Love for Kṛṣṇa in his unalloyed self. When this Bhāva or Dawn of Acme of unalloyed Love for Kṛṣṇa is deepened, it takes the name of Acme of unalloyed Love. This Acme of unalloyed Love or Prema is the Ultimate End, the Fountain-head of all bliss (Bhāg., Canto III, Ch. 25, 25)." From the sprout of Love springs up two things, 'Rati' (passion in Kṛṣṇa) and 'Bhāva' (Dawn of Acme of unalloyed Love for Kṛṣṇa). These two enable one to capture Kṛṣṇa Who is otherwise Unconquerable. Śraddhā or firm faith in Kṛṣṇa is the foundation-stone of the Principle of Sādhana-Bhakti, Vaidhī or Rāgānugā,

culminating in 'Āsakti' or strong attachment for devotional services to Kṛṣṇa. Hence, the first step to Sādhana-Bhakti is (1) 'Śraddhā', then follows (2) association with the Sādhus (true Vaiṣṇavas). It is not possible for a neophyte to understand Adhokṣaja-Kṛṣṇa, Who is not subject to limited human sense-experience, without submissive listening to the Transcendental Words of the Absolute-realised souls. (3) Next comes honest and earnest observance of 'bhajana', which consists in hearing and chanting the Names, Qualities and Narratives of Kṛṣṇa in the association of Sādhus. (4) Then follows the cessation of 'Anarthas' (world-evils) which are primarily four in number, *viz*:—(a) ignorance of the real nature of one's own self and Kṛṣṇa, (b) the evil propensity to enjoy or renounce the world, (c) weakness or frailties of the heart consisting of hankering after wealth, women, name, fame, etc., and (d) offences against Viṣṇu and Vaiṣṇavas. Then (5) 'Niṣṭhā', *i.e.*, devoutness, constancy or steadfastness follows the subsidence of 'Anarthas'. (6) 'Niṣṭhā' begets 'Ruci' or relish for hearing and hymning Kṛṣṇa's Name. (7) From 'Ruci' arises 'Āsakti' or strong attachment for Kṛṣṇa. (8) From 'Āsakti' sprouts up 'Bhāva' or Dawning of Acme of unalloyed Love, which is called "Rati". (9) When this Rati or passion in Kṛṣṇa is deepened, it is called 'Prema'—the concentrated form of Acme of unalloyed Bhakti to Kṛṣṇa.

The man in whose heart this 'Bhāva' or 'Rati' sprouts up, is marked by the following nine qualities, the characteristic features of a Bhāva-Bhakta—(1) 'Kṣānti': a devotee in whom 'Rati' is awakened is not ruffled by any earthly cause of disturbance, (2) 'Avyarthakālatvam': he never wastes his time with anything that does not concern Kṛṣṇa, (3) 'Virakti': he does not like celestial enjoyments or sensual pleasures of the Karmīs or Kaivalya

(union of Jīvātmā with Paramātmā) of the Aṣṭāṅga-Yogīs or oneness with Abstract Brahman of the Jñānīs. He is dispassionate, but withal attached to all things meant for the devotional purpose, (4) 'Mānaśūnyatā': though he may be the highest of all, he considers himself the lowest, (5) 'Āśābandha': he has a deep-rooted belief that he shall receive the Grace of Śrī Kṛṣṇa. "O the Most Beloved of the Gopīs! I have no merits, no Prema or Sādhana-Bhakti arising from hearing and chanting Thy Holy Name, no companionship of Sādhus, no Jñāna, Piety or superior caste, by which I can attain to Thee. Still, O Lord! a sanguine and deep-rooted hope for the attainment of Thy Grace is agonising me, ever and anon; for, I have heard that Thou doest good in all possible ways even to the most worthless being like myself (Śrī Rūpa's quotation from Śrī Sanātana)," (6) 'Samutkaṇṭhā': he possesses ceaseless yearning for Śrī Kṛṣṇa's Grace, (7) 'Nāma-gāne-sadā-ruci': he cherishes a constant longing for singing the Glories of the Holy Names, Forms, Attributes and Deeds of Śrī Kṛṣṇa, (8) 'Āsaktistadguṇākhyāne': he always loves to relate the Qualities and Deeds of Śrī Kṛṣṇa and (9) 'Prītistadvasati-sthale': he always loves to reside in places consecrated by the Līlās of Śrī Kṛṣṇa. "O Lotus-Eyed! when shall I perform an ecstatic dance on the bank of the Yamunā, with tears in my eyes, chanting Thy Holy Names? (Bh.-R.-S., P. V., Laharī II, 65)."

The following are the characteristic features of a Prema-Bhakta. Even the wise fail to comprehend the speech, acts and gestures of this stage of the devotee whose heart is full of love for Kṛṣṇa. "With such characteristics of Prema-Bhakti, the devotee realises Divine Love for Kṛṣṇa by chanting His Holy Name, and with a heart saturated with intense longing for His sight, sometimes laughs aloud, weeps, laments,

sings and dances like a mad man, without caring for what the people will say (Bhāg., Canto XI, Ch. 2, 40)." As love develops, it takes the forms of Sneha, Māna, Praṇaya, Rāga, Anurāga, Bhāva and Mahābhāva,—just as from the same source of sugar juice, molasses, *Khaṇḍaguḍa,* black sugar, yellow sugar candy and white sugar candy are produced. As these are successively purer and more delicious, so also are the above stages of the development of Love. In relation to the Āśraya (object) of Love, 'Rati' is of five kinds, *viz.,* Śānta, Dāsya, Sakhya, Vātsalya and Madhura. The permanent emotions of Bhāva mingled with fourfold ingredients mature in the form of Kṛṣṇa-Prema-Rasa. The fourfold ingredients are:—Vibhāva, Anubhāva, Sāttvika and Vyabhicārī or Sañcārī, just as curd mixed with *guḍa,* black pepper and a bit of camphor-powder becomes a thing of exquisite deliciousness called Rasāla. Vibhāva is of two kinds:—(1) Ālambana (prop) which is enkindled by Kṛṣṇa and (2) Uddīpana (stimulus) which is enkindled by the notes of His Flute. Ālambana is of two kinds :—(1) Viṣaya (support) Who is Kṛṣṇa, the Sole Subject of Rati and (2) Āśraya (supported or Object) in fivefold characters offers Rati to the only Subject (Viṣaya), *i.e.,* Kṛṣṇa. Anubhāva is stimulated by smile, dance and song. Stupor and other emotions are included in Sāttvika-Anubhāva. Vyabhicārī or Sañcārī is of 33 kinds such as satiety, rapture, etc. Rasa, like Rati, is of five kinds:—Śānta, Dāsya, Sakhya, Vātsalya and Madhura. In the Śānta-Rasa, Rati advances up to the stage of Prema; in the Dāsya, up to Rāga, and in the Sakhya and Vātsalya, up to Anurāga. All these characteristic features have been mentioned in Śrī Rūpa Śikṣā (the Lord's Teaching to Śrī Rūpa Gosvāmī Prabhu, in Caitanya Caritāmṛta, Madhya, Ch. XIX).

Śrī Kṛṣṇa, the Darling of the lord of Vraja, is the Chief of Lovers, while Śrī Rādhikā is at the head of Mistresses. Countless are the Qualities of Śrī Kṛṣṇa, even a single one, when heard, can soothe the ears of a Bhakta. Of those qualities, sixty-four are the principal ones (Cait.-Carit., Madhya, Ch. XXIII, 66-80). Endless are also Śrī Rādhā's qualities, of which twenty-five are the chief ones which have captured Śrī Kṛṣṇa's Heart (Cait.-Carit., Madhya, Ch. XXIII, 82-86). The Lover Śrī Kṛṣṇa and His Mistress Śrī Rādhā are the Themes *i.e.*, Viṣaya Who is Śrī Kṛṣṇa and Āśraya Who is Śrī Rādhā, of Madhura-Rasa. Similarly in the 'Dāsya-Rasa', the Object, *i.e.*, Aśraya, is a servant; in the 'Sakhya-Rasa', a friend; in the 'Vātsalya-Rasa', the parents, and in the 'Madhura-Rasa', the milkmaids of Vraja, of whom Śrī Rādhā is the foremost; but in all these Rasas, Kṛṣṇa is the Only Subject or Viṣaya. This Rasa is tasted only by the devotees of Kṛṣṇa, and is not comprehensible by non-devotees. Thus did the Lord teach Śrī Sanātana Gosvāmī all about *Yukta-Vairāgya* which consists in the proper use and enjoyment of all things, sentient and insentient, belonging to Kṛṣṇa, in the spirit of non-attachment, and did condemn *Falgu-Vairāgya,* or pseudo-asceticism and dry gnosticism. The Lord in the course of His Teaching, rejected the stories of (a) Mauṣala-Līlā (Kṛṣṇa's Disappearance), (b) Keśāvatāra (mythological attribution that Kṛṣṇa and Baladeva were born from the two hairs, black and white, of Kṣīroda-Śāyī Viṣṇu) and (c) abduction of the Queen-Consorts of Dvārakā and other fabricated anti-devotional aberrations, as illusory to delude men of demoniac characters. The Lord then explained the 'Ātmārāmāśca' śloka of the Bhāgavata (Canto I, Ch. 7, 10) in 61 diverse ways, which astounded Śrī Sanātana who implored the Lord to inspire him with true knowledge of what He had taught him. In the

course of explaining the śloka, the Lord extolled the beneficial effect of holy associations and narrated the story of a fowler who gave up his sinful profession and became a true devotee of Kṛṣṇa by the grace of the holy saint Nārada.

THE PERSONALITY OF THE ABSOLUTE

The Absolute is the Supreme Personality focussing All-Being, All-Intelligence and All-Bliss. He is Beginningless as well as the Beginning, Middle and End of the temporal world. He is the Prime Cause of all causes. He is the Fountain-head of all manifestations, spiritual and material. He is All-Love, All-Beauty and All-Harmony. He is the Only Attractor, the only Enjoyer, the only Proprietor of all that exists. He is the only Master. He is the Entire Whole, the Central Figure of Truth, Beauty and Harmony. He is the Lord of all Lords. He is the Chief Emporium of all Divine Emotions. He is the 'Akhilarasāmṛta Mūrti'. He is the Guiding and Originating Centre of all true cognition, volition and emotion and of their perversions. Viewed as pure existence, He manifests Himself as Brahman, which is His Effulgent Aspect. Viewed as conjoint existence and intelligence, He is Paramātmā, the All-pervading Over-Soul, the Partial Immanent Aspect of the Supreme Lord. Viewed as conjoint existence, intelligence and bliss, He manifests His Own Form of Bhagavān possessed of sixfold Attributes of Divine Majesty, Glory, Beauty, Power, Intelligence and Freedom (from Māyā) in the fullest degree. In His Majestic Aspect, He is Nārāyaṇa in Vaikuṇṭha the lower half of the Transcendental Sphere. In His Beautiful Loving Form, He is All-Loving, All-Beautiful Kṛṣṇa in Goloka, the upper half of the Spiritual Realm. In His Majestic Aspect, His All-loving Nature is latent; and in His All-Beautiful

Loving Form, His Majestic Nature is unmanifest. Brahman is realised through the path of Jñāna, Paramātmā through the path of Yoga and Bhagavān, the Supreme Lord, through the path of Bhakti.

The Supreme Lord is endowed with innumerable unlimited Potencies of which the three Principal Ones are:—(1) His Cit or Internal Self-revealing Spiritual Potency from Whom emanates His Perfect Transcendental Realm with all His Divine Entourage, (2) His Acit or external, material, eclipsing and measuring Māyika (Deluding) Potency which like the shadow dogs the steps of the pure effulgence of His Internal Cit Potency. The manifested mundane worlds, the material mind and body,. passing time, space accommodating limited entities, the elements of Nature and their properties, the stellar system, etc., which constitute the sphere of the deluding experience of fallen souls, are the products of this Māyika Potency, and (3) His Marginal Intermediate or Borderline *Jīva*-Potency lying in between the Cit and Acit Potencies, who gives rise to all *Jīva*-souls that are spiritual atomic parts of His Internal Cit Potency. Although the individual soul is essentially spiritual, he is exposed, by reason of his infinitesimality and marginal position, to the simultaneous attractions of Cit and Acit Potencies at the opposite poles. The Acit Potency, which is foreign to his nature, can have no hold on him until he exerts his utmost against the dictates of his nature for submitting to its known unwholesome foreign domination. He is then, conformably to his stubborn wishes, put into a kind of waking dream by Māyā, under whose influence he identifies himself with his material mind and body in which he is imprisoned for penal servitude and is filled with an insatiable ambition of lording it over the phenomenal world by his enjoying or optimistic, and abnegating or

pessimistic moods. *Jīva*-souls emanate from Kṛṣṇa as the rays from the sun. All the three Potencies exist in Him. They are neither separate from nor identical with Him. He exists in each of them as the Indwelling Guide. Hence they are simultaneously distinct and non-distinct from Him—a fact which is inconceivable by the perverted cognitive faculty of the conditioned soul.

The Supreme Lord is Absolute Person. He is Adhokṣaja, *i.e.,* He does not care to accept the services of His extraneous Potency and reserves the right of not being exposed to or coming under the jurisdiction of limited human sense-experience in as much as He is beyond the scope of time and space, which are the manifestations and creations of His external Deluding Māyika Potency. He need not therefore be anthropomorphised nor apotheosised. By so doing, He is blasphemed. By such rank blasphemy one is doomed to eternal perdition.

In the Transcendental Realm, the Absolute Entity is identical with His Name, Form, Attributes, Entourage, Deeds and Kingdom—a fact which is quite different from our experience of the mundane non-absolute plane. Hence Kṛṣṇa being Absolute Person is identical with His Name, Form, Qualities, Entourage and Amorous Pastimes or Revels in His Blissful Abode of Goloka. His Name manifests Himself to this world in the Form of Divine Sound or Word on the Holy Lips of the *Sat Guru* and to the aural reception of the submissive soul helped by the special grace of the Divine Master. The Holy Name being identical with Kṛṣṇa reveals Himself to the pure essence of a fallen soul when it is purged of all worldly dross. No amount of mundane endeavours of hearing and chanting the Name of Kṛṣṇa for millions of years, is competent enough to enable one

to realise the true Nature of the Holy Name unless and until one absolutely surrenders oneself to the *Sat Guru,* hears from Him the Eternal Glories of the Holy Name and chants Him, being freed from all offences.

CHAPTER XVIII

THE HOLY STREAM OF DIVINE LOVE AT BENĀRES

CONVERSION OF PRAKĀŚĀNANDA SARASVATĪ

ONE day, during His stay at Benāres, the Lord accepted the invitation of a Māhrāṭṭā Brāhmaṇa in his house where the Lord met Prakāśānanda Sarasvatī, one of the greatest exponents of the Pantheistic or Monistic thought of India. The Beautiful and Smiling Face of the Lord, His calm and Divine Look, the stalwart and symmetrical contour of His Body, the sparkling intelligence beaming from all about His Personality and above all, the sweet and constant Soul-enchanting Names of Kṛṣṇa coming out of His Holy Lips attracted the attention of all assembled there.

In reply to the query of Prakāśānanda as to why He had neglected the study of the Vedānta—the duty of a Sannyāsī, the Lord said that He had neither the capacity nor intelligence to read and understand the same by the limited empiric knowledge. The Lord further added that the Absolute Truth reveals Himself to a sincere seeker on his unconditional submission to the *bona fide* Spiritual Preceptor, Who alone wields the Divine Power to enable him to realise the Absolute.

Assured by this method of revelation, He had sought the shelter at the Feet of His Divine Master Who, out of His causeless infinite mercy, had initiated Him with the Holy Name and Mantra (spiritual formula of invocation) of Kṛṣṇa. Then the incessant chanting of the Holy Name not only convinced Him as to the relation of identity of the Name, Form,

Attributes, Entourage and Amorous Deeds of Kṛṣṇa with Kṛṣṇa Himself, but also fully intoxicated Him with Divine Love.

Compared to this Ocean of Kṛṣṇa-Prema, not only the fourfold objects of human pursuits sought by the elevationists and the salvationists (liberationists) are as worthless as straw, but also Brahmānanda (the so-called bliss of realised oneness of monism) is but a drop.

Chanting the Name of Kṛṣṇa is both the Means as well as the End of all genuine spiritual endeavours. The Vedānta-Sūtras are the Transcendental Words of Kṛṣṇa, and are, therefore, free from the fourfold defects due to (1) error, (2) inebriation or inadvertence, (3) inadequacy of senses and (4) spirit of deception. They speak of the Eternal Personality of the Absolute Who is All-Being, All-Intelligence and All-Bliss. He is endowed with His Plenary Potency manifesting Herself in threefold Forms, *viz* :—(1) Divine Internal Potency, (2) External Deluding Potency and (3) Marginal or Intermediate *Jīva*-Potency, of which the Spiritual Realm, the material universe and the *Jīva*-souls, respectively, are the outcome.

Marginally situated, the *Jīva*-soul possesses an alternative choice between selfless service of the Supreme Lord Kṛṣṇa and the sensuous enjoying aptitude like the Karmīs or the renouncing temperament like the Jñānīs merging themselves in Abstract Brahman of exclusive monism. But the *Jīvas* are the eternal servants of Kṛṣṇa, in their unfettered state. The forgetfulness of this eternal function of the soul proper turns the *Jīvas* into either Karmīs, Jñānīs or Yogīs, etc., making them enslaved by the triple qualities of Māyā and whirling them in the mundane

worlds in the cycle of Karma, Jñāna, Yoga, Tapaḥ, etc., until they are relieved of this Māyika bondage by their sincere association with the Sādhus or Absolute-realised souls. Both the *Jīvas* as well as the mundane and spiritual entities are simultaneously distinct and non-distinct from Kṛṣṇa. Like the rays of the sun, they exist in Kṛṣṇa. They are not separate from Kṛṣṇa Who exists in each of them; but, at the same time, they are not identical with Kṛṣṇa Who is Omnipotent and Omniscient. This is known as the Doctrine of *Acintya-Bhedābheda.* It is Acintya, because it is inconceivable to limited human understanding. The Vedānta or the crest-jewel of the Vedas, is replete with this Doctrine of *Acintya-Bhedābheda* and the Śrīmad-Bhāgavata is the unstained authoritative Commentary of the Aphorisms of the Vedānta. The compiler of the Brahma-Sūtras and the Śrīmad-Bhāgavata, the Commentary thereof, is one and the same Divinely commissioned Personage, *viz.,* Kṛṣṇa Dvaipāyana Veda-Vyāsa, the Prime Ācārya and the Foremost World-Teacher.

The simple and clear expositions of the Aphorisms of the Vedānta given by the Lord made an indelible impression on the minds of His audience who distinctly understood the ulterior motive of the monistic commentary of the Śaṅkara-Vedānta school. They welcomed the Cult of pure Bhakti, the eternal function of the *Jīva*-soul and joined the congregational chant of the Holy Name of Kṛṣṇa promulgated by the Lord. With the conversion of Prakāśānanda Sarasvatī, the whole of the Benāres school accepted the Cult of the Śrīmad-Bhāgavata or the Naimiṣāraṇya thought.

Thus inundating the dry knowledge of the desert-land of Benāres with the Holy Stream of Divine Love, the Lord returned to Jagadīśa (Purī) by the forest route of Jhārikhaṇḍa.

THE JĪVA AND HIS FUNCTION

The Supreme Lord is the Absolute Person. He is vested with innumerable Potencies of which three are fundamental, *viz*:—(1) His Original Internal Potency identical with Him giving rise to the Transcendental Realm with all His Entourage, (2) His Māyā or External Deluding Potency which is related to the Internal Potency as the perverted reflection of the latter giving rise to this Māyika universe with mind, body, elements, time and space and (3) His Intermediate borderline *Jīva*-Potency giving rise to an infinity of essentially spiritual entities, infinitesimal in magnitude and susceptible to domination by His Internal or External Potency according to the initial choice of every such entity.

There are two distinct categories of the *Jīva*-soul, *viz*:—(1) free and (2) bound. (1) Those who are conscious of their own real nature and willing to make the best of their free will engage themselves in the eternal service of the Supreme Lord Śrī Kṛṣṇa as subservients of His Internal Potency Who can make them realise the service of the Absolute. They are free or liberated souls. (2) Those who choose to abuse their free will by submitting to the domination of His External Deluding Potency, forget their real nature, identify themselves with physical mind and body and seek to lord it over the phenomenal world in their enjoying mood or to renounce it in their pessimistic attitude. They are bound or conditioned souls enthralled by the triple qualities of Māyā, the Deluding Potency of the Lord serving as gaoler to punish these fallen souls with threefold afflictions in the prison-house of this material world. But free souls who are naturally immune from the jurisdiction of the Deluding Potency are cognizant of the abject plight of the fallen souls and the cause of their misfortune in refusing to submit themselves entirely

to the guidance of the Internal Potency (Spiritual Preceptor) for serving the Supreme Lord of All-Love eternally with absolute confidence. A fallen soul can get rid of the clutches of Māyā if he realises the defective nature of his sense-perception and listens to the Transcendental Words of the Transparent Master with submissive spirit, honest enquiry after Truth and serving temperament (Gītā, Ch. IV, 34). As spiritual beings, all individual souls possess the faculty of free will graciously bestowed upon them by the Supreme Being. They can abuse this most precious gift of Kṛṣṇa or can make the best use of it. The Supreme Lord does not interfere with His gift, *viz.*, the *Jīva's* freedom of choice. With this gift one can realise Kṛṣṇa and His Blissful Kingdom. This is the best use of it made by a devotee. With it one can forget Him and pose oneself either as an enjoyer or a renouncer of the world. He thus becomes a Karmī (elevationist) or a Jñānī (salvationist) or a Yogī (ascetic). Freedom in man enables him to discriminate between Kṛṣṇa and non-Kṛṣṇa which is Māyā or illusion. The path of Kṛṣṇa is the positive path of pure devotion and the path to non-Kṛṣṇa is Karma (fruitive work), Jñāna (dry gnosticism) and Yoga (asceticism) and the various other empiric attempts of the altruist school of the present age. Those who rely upon their own exertions are either elevationists or salvationists. As elevationists, they try to elevate or ameliorate the physical, moral and mental condition of the people by empiric attempts which are often militant against one another. As salvationists, they try to get rid of this chaotic disorder relying solely upon their own sense-experience and try to ascend to or arrive at an apparent liberation where the observer, observation and observed,—knower, knowledge and knowable,—are merged into one undifferentiated Brahman or the Great Which

is void of any name, form, attributes and action, or to attain Nirvāṇa or cessation of all perception; which is nothing but self-annihilation. But those who are fully conscious of the deceptive nature of these two theories, adopt the descending or revealed path known as 'Śrauta-Panthā' and surrender themselves entirely to the Lotus Feet of the Absolute Person and realise Him and His Name, Form, Attributes and Amorous Revels or Sports in His Blissful Realm and engage themselves in His eternal confidential service under the guidance of the Divine Master. This is known as unalloyed devotion which is the eternal function of the self proper or the 'Real I'. Says Rudra Deva to His Consort Umā Devī:—"The Principle of the unalloyed spiritual existence of every entity is Vasudeva wherein manifests the Self-Effulgent Absolute Person Vāsudeva with all His Attributes, Entourage and Deeds. Leaving aside all thoughts of mundane egotism, in that pure essence of my soul I meditate upon the Blessed Lord Vāsudeva Who is beyond the scope of human sense-experiment (Bhāg., Canto IV, Ch. 3, 23)."

JĪVA'S FREEDOM FROM THE BONDAGE OF MĀYĀ

Jīvas are essentially constituted for realising the Love of Kṛṣṇa. They cannot be happy without this Love. Māyā or Deluding Energy that causes *Jīvas* to forget their real nature stands in the way of this realisation of Divine Love. This forgetfulness leads them astray from the Love of the Absolute Person and engenders more and more affinity towards the phenomenal world—the perverted reflection of the Spiritual Realm. The spell of this Māyika influence is withdrawn when the true knowledge of the relationship between the *Jīva*-soul and Kṛṣṇa is realised from the *Sat Guru* by resorting to the foremost Means of Nāma-Saṃkīrtana preceded by submissive listening from Him, that leads to the

realisation of Divine Love—the Be-all and End-all of human existence. "He has studied thoroughly well at the Lotus Feet of the *Sat Guru* or he is really learned who, after surrendering his all to the Supreme Lord Viṣṇu unreservedly and unconditionally, performs the ninefold devotional services, such as hearing, chanting, etc., to the Supreme Lord Viṣṇu (Bhāg., Canto VII, Ch. 5, 23-24)." "O Lord! Those who incessantly hear, chant, sing, meditate on and delight in Thy Love-Games, ere long behold Thy Lotus Feet that put a stop to the cycle of births and rebirths (Bhāg., Canto I, Ch. 8, 36)." "He who is desirous of attaining pure devotional love for Kṛṣṇa must daily hear, time and again, those Scriptures especially the Śrīmad-Bhāgavata which fully deal with the Narratives of the Super-sensuous Attributes and Deeds of the Supreme Lord Śrī Kṛṣṇa, that destroys all evils (Bhāg., Canto XII, Ch. 3, 15)." "After myriads of births, this rarest of the rare birth in human form has been attained. Though transient and perishable, it affords all that is worth having. As soon as it is within reach, the truly wise spare no time in attaining the acme of well-being, as death may overtake them any moment. There is no denying the fact that worldly enjoyment can be had in every birth (Bhāg., Canto XI, Ch. 9, 29)." "He who does not cross over this ocean (*i.e.,* the world) with this competent boat (*i.e.,* human body) which is rarely available though now obtained by chance, and is not guided by the *Sat Guru* as helmsman driven by the favourable wind of My Grace, is a self-murderer (*i.e.,* commits spiritual suicide) (Bhāg., Canto XI, Ch. 20, 17)." "Hence a person who sincerely seeks after the highest Eternal Bliss must take absolute shelter in the Lotus Feet of the *Sat Guru* Who is well-versed in the inner principles of the Śāstras and adept in the confidential

loving service of the Supreme Lord Śrī Kṛṣṇa, having complete control over his senses (Bhāg., Canto XI, Ch. 3, 21)."

The above truths represent the highest level of the Vaiṣṇava literature and philosophy. The Lord sent Śrī Sanātana Gosvāmī to Vṛndāvana with directions to meet Him subsequently at Purī.

THE LORD AND SUBUDDHI RĀYA

Subuddhi Rāya, who was once a Bengali noble, was alleged to have lost his caste by being compelled to drink desecrated water from the hands of a non-Hindu. He had, therefore, been prescribed the fatal penance of committing suicide by swallowing hot ghee by the then Paṇḍitas of Benāres. He met the Lord at Benāres, Who instructed him to chant incessantly the Holy Name of Kṛṣṇa, as one utterance of Nāmābhāsa (dim reflection or Dawning of the Holy Name) would wash away all his sins and offences and a repetition of the Holy Name would gain him Kṛṣṇa's Lotus Feet and a third repetition of the Same would establish him as the eternal servitor of Kṛṣṇa in Vraja. Such is the true expiation of all sinful acts, however great. The Lord sent Subuddhi Rāya to Vṛndāvana where he led an ascetic life of *Yukta-Vairāgya* upon dry grams and used to feed the Gauḍīya Vaiṣṇavas with rice and curd and rub them with mustard oil before bath. He circumambulated the twelve groves of Vṛndāvana and Mathurā with Śrīla Rūpa Gosvāmī. He met Śrīla Sanātana Gosvāmī at Mathurā and offered him affectionate but conventional services which Śrīla Sanātana Gosvāmī, being a great dispassionate Vaiṣṇava, refused to accept.

CHAPTER XIX

THE UNBOUNDED MERCY OF THE LORD UPON HIS DEVOTEES

THE LORD AND RAGHUNĀTHADĀSA

Born with a silver spoon in his mouth, in or about 1495 A.C., at a village named Śrīkṛṣṇapura, two miles away from Saptagrāma, then a famous and prosperous place, in the present district of Hooghly, Raghunāthadāsa was the only son of his father Govardhana the younger brother of Hiraṇya Mazumdāra, the rich and influential Zemindars of the village. The two brothers earned twenty lacs of rupees annually from their Zemindary and other sources. Both were charitably disposed and well-behaved, foremost in piety and the supporters of the Brāhmaṇas of Navadvīpa whom they used to help with money and landed property. They regarded Nīlāmbara Cakravartī as their Guru who, in his turn, treated them as brothers. They had formerly served also Miśra Purandara and were thus well-known to the Lord. Their priest Śrī Balarāma Ācārya was a favourite disciple of Ṭhākura Haridāsa, and their preceptor Śrī Yadunandana Ācārya was the favourite disciple of Śrī Vāsudeva Datta. Raghunātha was dispassionate from his very childhood. When Ṭhākura Haridāsa lived at the house of Balarāma Ācārya, Raghunātha used to hear talks on Kṛṣṇa from the lips of Ṭhākura Haridāsa, which was the prime cause of his attaining to the Lotus Feet of the Lord. When the Lord came to Śāntipura after His Sannyāsa, Raghunātha fell prostrate at His Feet, in a rapture of love when the Lord touched him with His Toe. His father had served Advaita

Ācārya in various ways which moved the Ācārya to favour Raghunātha with the orts (*i.e.*, remnants) of the Lord's dish. After a week's stay at the Lord's Feet, Raghunātha was sent home on the eve of the Lord's departure for Purī. Maddened with love for the Lord, Raghunātha repeatedly ran away from his house to go to Purī, but his father seized him on the way, kept him bound and set five watchmen and four servants and two cooks, altogether eleven persons to guard him night and day. Thus the days of Raghunātha were spent in deep sorrow till he heard of the arrival of the Lord again at Śāntipura and met the Lord there with permission from his father. Raghunātha spent a week at Śāntipura in the company of the Lord, ever pondering as to how he should escape from his father's custody and go to Purī with the Lord. The Omniscient Lord gave him the following memorable instructions, " Be patient, go home, turn not mad. It is only by degrees men reach the shore of the world-ocean. Don't ape asceticism in order to make a show before the people. Adjust the sense-objects in a spirit of dispassion or renunciation. Cherish steadfast attachment for the Lord in your heart, while outwardly discharging your worldly affairs, and soon Kṛṣṇa will deliver you. When I shall return from Vṛndāvana to Purī, meet Me under some pretext. Kṛṣṇa will inspire you at that time with that device." Raghunātha returned home, followed the Lord's advice, outwardly gave up his mania of renunciation and looked after the temporal duties, without being attached to them. His parents were pleased at this change and relaxed their rigour. Thus did Raghunātha spend some years following *Yukta-Vairāgya* as taught by the Lord and rejecting *Falgu-Vairāgya*. But a smouldering fire of determination to meet the Lord was burning in his heart night and day.

Just at that time, the Moslem collector of revenue, with the help of the Nawab's Vizir, charged with defalcation of the Government revenue Hiraṇya and Govardhana who fled at his approach. He then bound Raghunāthadāsa and brought him to book for their embezzlement of Government money. Raghunātha, who was well-behaved and amiable in his demeanour, at last succeeded in bringing about an amicable compromise between the Moslem collector and his uncle.

But how long will the blazing fire continue to smoulder? Unable to bear the pangs of separation from the Lord, he ran away one day to meet the Lord of his heart at Purī, but was brought back by his father from half way. His mother advised his father to keep him under restraint binding him with ropes. Whereupon his father said in utter despair, "How could it be possible to keep him bound with a flaxen rope whom splendid opulence like that of Indra and a wife of matchless beauty like a celestial nymph have failed to captivate? A father cannot undo the deeds of former births. Who can hold back one maddened with His love, whom Śrī Caitanya Mahāprabhu favours?" A few days after he met Nityānanda Prabhu at Pānihāṭi with his followers, seated on the elevated platform at the root of an Aśvattha tree (*ficus religiosa*) by the side of the Ganges, like the sun surrounded by his planets. As a penalty of his surreptitiously approaching the Lord, Nityānanda Prabhu demanded '*Ciḍā-Dadhi*' or '*Daṇḍa-mahotsava*' as it is called, from Raghunāthadāsa to feed His followers with. No sooner had Raghunātha received this behest from Nityānanda Prabhu than he celebrated this *Ciḍā-Dadhi-mahotsava* with all the adroitness he could command. Maunds of flattened rice, milk, curd, lots of bananas, earthen pots were procured in an instant

and were ready for '*Bhoga*' amidst loud cheers of Hari-Nāma, when Nityānanda Prabhu invoked the Lord Śrī Caitanya Mahāprabhu Who appeared in their midst unseen by the non-devotees but visible to His followers. Thus smilingly did Nityānanda Prabhu feed the Lord and *vice versa.* The followers of Nityānanda Prabhu honoured Mahāprasāda with loud chant of the Name of Hari. This reminded them of the 'Sand-Bank-Feast' of Vraja in the company of Kṛṣṇa and Balarāma. Meanwhile, Rāghava Paṇḍita invited Nityānanda Prabhu with His followers to accept Mahāprasāda, daily attended to by the Lord, in his own house. But it was reserved for the night, when Nityānanda Prabhu accepted Mahāprasāda there with His followers with great delight. Next morning, Raghunāthadāsa fell prostrate at the Lotus Feet of Nityānanda Prabhu and implored His Mercy that he might be blessed with the Lotus Feet of Śrī Caitanya Mahāprabhu, Who is not attainable without the Grace of Śrī Nityānanda Prabhu. Nityānanda Prabhu blessed Raghunātha and had him blessed by His followers also, saying, "He who smacks the sweet scent of the Lotus Feet of Kṛṣṇa does not care a fig for Brahmānanda, not to speak of the elysian pleasures of heaven. Mahārāja Bharata even in his youth abdicated his throne and abandoned the company of his friends and relatives, children and loving wife as most trifling and worthless, a company which is very difficult to part with, because of his intense love for Kṛṣṇa (Bhāg., Canto V, Ch. 14, 43). The Lord will deliver you to Śrī Dāmodara Svarūpa who will be pleased to keep you as his most favourite disciple. Go home now and Kṛṣṇa will soon liberate you." Raghunātha honoured Nityānanda Prabhu and His followers with lots of gold coins he had in his possession, thereby showing to the people of the world that the best use of wealth is to consecrate them

to the service of the Supreme Lord Śrī Kṛṣṇa through the Divine Master.

Raghunātha returned home nonchalant and began to ponder over the means of escape from the close custody of his guards. One day, he heard that the Bengal devotees under the lead of Sena Śivānanda had started for Purī to meet the Lord of their hearts. He heaved a deep sigh, like the caged bird that could not fly. Just at this time, an unforeseen occurrence, most favourable for him, took place. One early morning, Yadunandana Ācārya came to Raghunātha in order to persuade his family priest, a shirker, to resume the duty of worshipping his tutelary Deity. Raghunātha followed the Ācārya and requested him to go home assuring him that he would do the needful. Yadunandana Ācārya left him without any misgivings. Raghunātha got this golden opportunity of his escape and ran away as fast as his legs could carry him towards Purī, avoiding beaten tracks, with his mind ever intent on the Lotus Feet of Śrī Caitanya Mahāprabhu.

Raghunātha's escape from the vigilant guards filled the hearts of the whole family with such grief as was never felt before. His father sent a dozen men all over the country in quest of his beloved son. But they returned broken-hearted, not finding him even amongst the Bengal devotees. The grief of his parents may be better imagined than described.

Raghunātha reached Purī in twelve days, subsisting on milk and taking any food only on three days. He fell prostrate at the Lotus Feet of the Lord, surrounded by His followers. The Lord hugged him with a loving embrace, saying, "Kṛṣṇa's Mercy is stronger than the strongest, which has delivered you from the offal-sink of worldliness. Your father and uncle are like worms in the sink of worldliness.

Though supporters of the Brāhmaṇas, they are not on a par with the Vaiṣṇavas but are steeped in the gloom of worldly ignorance. Such is the nature of worldliness that whoever follows it blindly without knowing what it is meant for and therefore its proper use, is destined to be bound by its shackles. But Kṛṣṇa's Mercy predominating, It has come to your rescue from depths of dire damnation." With this, the Lord delivered Raghunātha to Śrī Dāmodara Svarūpa who accepted him as his most intimate disciple. Since then, he was known as 'Svarūpa's Raghu'. Raghunātha lived a life of severe asceticism living entirely upon alms from people at the Lion's Gate in front of the Temple of Lord Jagannātha. For, true asceticism that characterises the devotees of Śrī Caitanya Mahāprabhu is very endearing to Him.

DUTIES OF AN ASCETIC

The Lord then pointed out the duties of a genuine ascetic. "He should always chant the Holy Name and live upon begging. An ascetic who is a hanger-on never attains perfection and is, therefore, ignored by Kṛṣṇa. He ceases to be a devotee of the Lord who becomes a slave to his sense of taste and his passions. Uninterrupted chanting of the Holy Name of Kṛṣṇa is the eternal function of the soul. He should subsist on green vegetables and fruits offered to the Lord. An ascetic who hankers after delicious food is a slave to sexual affinity and gluttony. He should never indulge in idle gossips, nor rich dishes, nor luxury. He should always chant the Holy Name of Kṛṣṇa, giving due honour to all without coveting any for himself and should worship Śrī Rādhā-Kṛṣṇa in Vraja in his unalloyed existence."

On hearing the abject abnegation of Raghunātha from Sena Śivānanda, his father sent to Purī a large sum of money and men to look after his health, but

Raghunātha refused them on the ground that they would rather add premium to his worldly fame than satisfy the Lord. The Lord expressed His delight, saying, "Food accepted from the worldly-minded contaminates the mind and a contaminated mind cannot meditate on Kṛṣṇa." "It is a Rājasa invitation which pollutes the mind of both the giver and the taker."

A few days after, Raghunātha gave up the habit of begging at the Lion's Gate, at which the Lord said, "I am glad to hear that Raghunātha has abandoned the Lion's Gate and taken recourse to unsolicited Prasāda at the Chatra (choultry); for, begging at the Lion's Gate is no better than a harlot's mode of living." Saying this, Śrī Caitanya Mahāprabhu gave Raghunātha His Own 'Govardhana Śilā' and 'Guñjāmālā'—the two Holy Things very dear to Him. With 'Govardhana Śilā' the Lord consecrated Raghunātha to the Lotus Feet of Govardhana, the very Self of Kṛṣṇa, and with 'Guñjāmālā' the Lord dedicated him to the Lotus Feet of Śrī Rādhā. The very thought of these Divine Gifts from the Hands of the Lord threw him into a rapture of Divine Love with which he began to worship the 'Śilā' in a Transcendental Sāttvika mood. Such was his spirit of renunciation that he began to live upon the rejected Prasāda with a little salt, which moved the heart of not only Śrī Dāmodara Svarūpa but also that of the Supreme Lord Śrī Caitanya Mahāprabhu Who partook a morsel or two of that Holy Food and extolled It saying that He had never tasted such excellent Prasāda before. Such was the mode of his stern ascetic life that he rendered confidential service to the Lord for the sixteen years under the guidance of his Divine Master Śrīla Dāmodara Svarūpa, the Second Self of the Lord. After the disappearance of the Lord in 1534 A.C., Raghunātha

arrived at Vṛndāvana and resolved to make an end of himself by a fall from Govardhana. He met the two brothers Śrī Rūpa and Śrī Sanātana who saved him from his intended suicide and kept him by their side as their third brother, listening to his talks on the inner and external Līlās of the Supreme Lord Śrī Caitanya Mahāprabhu, with rapt attention.

Raghunāthadāsa was one of the six Gosvāmīs of Vṛndāvana. He was one of the most favourite and intimate followers of the Lord, who had taken shelter at His Lotus Feet leaving everything behind. In the last days of his 'bhajana', he even gave up food and drink and used to live upon two or three *chaṭāks* of buttermilk a day. His daily performance of 'bhajana' was to chant one lakh of the Holy Name, offer two thousand of prostrated obeisances to the Vaiṣṇavas, recite the Divine Career of the Supreme Lord Śrī Caitanya Mahāprabhu for three hours, worship Śrī Rādhā-Kṛṣṇa in his unalloyed self, bathe thrice in Śrī Rādhā-Kuṇḍa without plunging himself, embrace Vrajavāsī Vaiṣṇavas whenever he came across them and be deeply absorbed in his worshipful service for seven and half 'praharas'*, sleeping for four 'daṇḍas'† only and that too not every day. Such was the wonderful mode of the devotional practices of Śrīla Raghunāthadāsa.

SENA ŚIVĀNANDA AND HIS DOG

The devotees of Bengal started for Purī to meet the Lord after a lapse of two years. Sena Śivānanda with his three sons was a true devotee of the Lord and rendered all kinds of assistance to the devotees in their long journey to Purī. A dog belonging to him followed the retinue of devotees. One night, he was denied his meal through oversight and he left the party

* One prahara=3 hours.

† One daṇḍa=24 minutes.

and could not be found despite vigorous search. When the party arrived at Purī, they were surprised to find the dog in question seated before the Lord chanting the Name of Hari, caressed by Him with pieces of cocoanut kernel. Soon after this, the dog was not visible any more.

ŚRĪ DĀMODARA SVARŪPA AND BHAGAVĀN ĀCĀRYA

One day, Bhagavān Ācārya, a devotee of the Lord requested his friend Śrī Dāmodara Svarūpa to hear the monistic commentary of Śaṅkarācārya from his younger brother Gopāla, a Śaṅkara-Vedāntist of the Benares school. Whereupon Śrī Dāmodara Svarūpa took him to task for his foolishness in keeping company with Gopāla, a māyāvādī, who is averse to Kṛṣṇa-worship. He warned Bhagavān Ācārya with the following caustic remarks, "A Vaiṣṇava who hears 'Śārīraka-Bhāṣya' (Śaṅkara's commentary of the Brahma-Sūtras) of the illusionists is apt to identify himself with God. Even a mahā-bhāgavata to whom Kṛṣṇa is the very Life of his life, is perplexed with the illusory theory which declares *Jīva's* oneness with Abstract Brahman as the highest End and all else including the *Jīva* and the world as illusion. According to them, a *Jiva* is God illusioned and when disillusioned, he becomes Brahman (*i.e.*, attributeless Abstract non-entity—unknown and unknowable). To hear all this nonsense is to kill oneself." Thus admonished, Bhagavān Ācārya lost no time in sending off his younger brother from Purī to elsewhere.

THE LORD AND JUNIOR HARIDĀSA

One day, Bhagavān Ācārya invited the Lord to lunch at his house. "Whence is this fine rice and who has brought it?" enquired the Lord. "It is Junior Haridāsa who has begged this from Mādhavī Devī, an old female devotee of superior order and sister of Śikhi Māhāti", was the reply. The Lord

hastened to 'Gambhīrā' and enjoined Govinda, His all-time attendant, to close the door against Junior Haridāsa, for good. When asked by His devotees like Śrī Dāmodara Svarūpa and others as to why Junior Haridāsa was debarred from His '*darśana*', the Lord said with an air of gravity,—"My Heart is reluctant to see a pseudo-ascetic who consorts with a woman. The formidable senses are prone to enjoy sense-objects. A mere female figure of wood lures even the mind of a sage into sensuality. Foolish persons in the garb of monkey-monkism are apt to gratify their carnal appetites with those of opposite sex. My mind is beyond My control and is repugnant to accept a pseudo-ascetic who flirts with a woman. Mind your own 'bhajana'. Do not interrupt Me or else I shall be off to 'Ālvārnātha'." The moral tone of this extreme penalty was so terror-striking that the devotees forsook the company of women even in dreams. Haridāsa passed one year in great grief and remorse, but the Lord was not propitiated. Haridāsa left Purī for Prayāga, in utter despair and committed suicide by drowning himself in Triveṇī (the confluence of the Ganges and the Yamunā).

When asked by Paṇḍita Śrīvāsa about Junior Haridāsa, the Lord said, "People reap the fruits of their own actions. This is the due expiatory punishment for a pseudo-ascetic who coquets with a woman." By this incident, the Lord teaches us that a Sannyāsī must refrain from dalliance with a woman. He should always stick to the strict disciplines of his Order; because a man is fascinated by the sight of a woman, not to speak of her touch, and ultimately falls into the infernal region of blazing fire, like a foolish fly (Bhāg., Canto XI, Ch. 8, 7). "No other association is so delusive and ensnaring as that of women and of those who consort with them (Bhāg., Canto III, Ch. 31, 33-35)." An immoral person can never be

religious, not to speak of his being a Vaiṣṇava. The condign punishment meted out to Junior Haridāsa by the Lord is a token of His great Affection and Love for His followers and bespeaks His greatest Mercy upon the people who might be led astray from pure Vaiṣṇavism by such pseudo-asceticism under the garb of a devotee.

CHAPTER XX

THE ALL-ATTRACTIVE NATURE OF THE LORD AND HIS DEVOTEES

THE LORD AND ŚRĪ SANĀTANA GOSVĀMĪ AT PURĪ

Śrī Sanātana Gosvāmī, as instructed by the Lord, reached Purī by the Jhārikhaṇḍa forest route. On the way, he had an attack of itching eruption. He thought that he would put an end to himself under the wheel of Śrī Jagannātha's Car before the Lord. He was the bosom friend of Ṭhākura Haridāsa, then residing at 'Siddha-Vakula', whom the Lord used to meet every day. The Lord welcomed Śrī Sanātana with a forcible loving embrace when introduced by Ṭhākura Haridāsa, though Śrī Sanātana kept back, lest his running eruption might defile the All-Beautiful sacred Body of the Lord. The Lord informed Śrī Sanātana of the recent departure of Śrī Rūpa from Purī to Gauḍa and the passing away of his younger brother, Anupama. He also warned Śrī Sanātana not to commit suicide—an act which is at once infernal and unrighteous and withal a set-back to the attainment of Kṛṣṇa-Prema which accrues only from devotional culture. He should, therefore, banish this idea of self-killing from his mind and remember that his body that was consecrated to Kṛṣṇa was Kṛṣṇa's property which he could not claim as his own.

THE LORD'S INSTRUCTIONS TO ŚRĪ SANĀTANA

"No amount of severe austerities, knowledge of elements, performance of religious rites, study of the Vedas, asceticism or renunciation is competent enough to please Kṛṣṇa as unadulterated devotion (Bhāg., Canto XI, Ch. 14, 20)." True, that a lover of Kṛṣṇa,

unable to bear the pangs of His separation, courts death, but Kṛṣṇa-Prema unites him with Kṛṣṇa and saves him. The Lord instructed Śrī Sanātana that he should abandon all ideas of egotism and hear and chant the Holy Name of Kṛṣṇa and that he would soon be endowed with the treasure of Kṛṣṇa-Prema. Neither birth, nor wealth, nor learning, is a criterion of Kṛṣṇa-Prema. A high-caste Brāhmaṇa may be disqualified if he be non-devotional, while a low-caste Pañcama (untouchable) may be qualified, if he be of devotional aptitude. Great and honourable is he who worships Kṛṣṇa, while vile and contemptible are those who are antagonistic to Kṛṣṇa-bhajana which is par excellence superior to all questions of, and has no reference to any consideration of, caste, creed or colour. Blessed are the lowly, for, they shall have the Mercy of the Lord; while the high, the rich and the learned, being proud of their birth, wealth and learning, are debarred from the gate of Vaikuṇṭha. "Methinks a Pariah (untouchable) is far superior to a Brāhmaṇa with a dozen merits but averse to worship the Lotus Feet of the Lotus-Naveled Nārāyaṇa, because the former has dedicated his soul, mind, word, wealth and all activities to the service of the Supreme Lord and has thus purified his life and his clan, while the latter of high esteem cannot do so because of his non-devotional aptitude to Viṣṇu (Bhāg., Canto VII, Ch. 9, 10)." There are nine different methods of Kṛṣṇa-bhajana, which are quite competent to attain Kṛṣṇa-Prema or Kṛṣṇa. But of all these, 'Nāma-Saṃkīrtana' stands foremost which, when performed without offences,* gives rise to Kṛṣṇa-Prema. The Lord wanted to have the following things done by Śrī Sanātana in the Holy Land of Mathurā :—(1) Establishment of the Principles of Relationship between Kṛṣṇa and *Jīva,* Means

* *Vide* page 144 footnote.

and End, (2) Establishment of the good rules of life for a Vaiṣṇava by the publication of Vaiṣṇava-Smṛti named Hari-Bhakti-Vilāsa, (3) Installation of Śrī Mūrtis in Temples in various quarters for the worship of the 'Vaidha-Bhaktas' and setting up examples of confidential loving service for the 'Rāgānuga-Bhaktas' and (4) Reclamation of then extinct holy centres of Kṛṣṇa's Amorous Pastimes by leading a life of pure devotion with unmixed renunciation. The Lord exhorted Śrī Sanātana not to put an end to such a valuable property not belonging to him, with which He was determined to perform so many good things for the eternal benefit of the world. Turning to Śrī Haridāsa, the Lord said with great anxiety, "Look here, Haridāsa, this Sanātana wants to misappropriate another's property (his body) consigned to My custody, which should neither be consumed nor distributed. Take care that he may not abuse it." Thus warned and instructed by the Lord, Śrī Sanātana gave up his mad project of killing himself and addressed the Lord thus, "Mysterious are Thy ways, O Lord! a puppet in Thy Hands, I dance as Thou makest me dance. I know not how to dance nor by whom I dance."

CONVERSATION BETWEEN ṬHĀKURA HARIDĀSA AND ŚRĪ SANĀTANA

When the Lord was away for lunch, Ṭhākura Haridāsa embraced Śrī Sanātana with these words, "The height of thy fortune beggars description. Thy body is deemed by the Lord as His own treasure. Thou art the luckiest of the lucky. That which He desires to fulfil will be done by thee, and that in the Holy Land of Mathurā. Success follows the Will of the Lord. I understand that the establishment of the Transcendental Principles of devotional practices and of Vaiṣṇava rules of life by the publication of a

Vaiṣṇava Code, will be done by thee. But alas! born in India, my life has gone in vain without rendering the least possible service to the Lord. Nothing could be sadder than this." But Śrī Sanātana was not slow to reciprocate such encomiums to Ṭhākura Haridāsa whom he thus addressed,—"Among the associates of the Lord, thou art the most fortunate. Who can fathom thy unfathomable qualities? The Lord has appeared on earth to propagate His Name and Love all over the world and that He does by thy good self. Thou hast glorified and established the Supremacy of the Holy Name. Thou chantest three lakhs of Holy Name every day and singest the Glory of the Name before all beings, sentient or insentient. Some practise but do not preach, some preach but do not practise the Holy Name. But thou doest both functions regarding the Holy Name. Thou art the World-Teacher, the Spiritual Guide of the World." Thus the two most intimate devotees of the Lord, friendly to each other, used to spend their days in Kṛṣṇa-Topics.

THE LORD'S APPRECIATION OF ŚRĪ SANĀTANA'S PROPRIETY OF CONDUCT

One day, the Lord called for Śrī Sanātana to meet Him at 'Yameśvara'-Ṭoṭā (garden) just behind the present Puruṣottama Maṭha on the Caṭaka Hillock at Purī. Śrī Sanātana met the Lord by the sea-beach path unmindful of the sand heated by the scorching rays of the midday sun. When asked by the Lord as to what path he had taken recourse to, Śrī Sanātana replied, "The servitors of Lord Jagannātha are about. I, therefore, avoided the royal road lest my unholy touch should deter and defile the service of the Lord. No pain do I feel from the blisters on the sole of my feet." The Lord extolled Śrī Sanātana for the propriety of his conduct with the

following remark, "Thou art the world-sanctifier. Thou canst sanctify even the gods and the sages. Observance of propriety of conduct is the characteristic trait and ornament of Sādhus. But its violation saps the beneficial results of the present and the future worlds, and is derided by the people."

ŚRĪ SANĀTANA GOSVĀMĪ AND PAṆḌITA JAGADĀNANDA

One day, Śrī Sanātana asked Paṇḍita Jagadānanda, an intimate devotee of the Lord, as to what he should do as the Lord forcibly embraced his body despite its running eruptions. Paṇḍita Jagadānanda advised him to leave Purī and return to Vṛndāvana without any further delay. When the Lord heard this, He admonished Jagadānanda for crossing the pale of propriety in advising Śrī Sanātana Gosvāmī who was far superior to him in all respects. But Śrī Sanātana took it in another light and said with all humility to the Lord that Jagadānanda was more fortunate, in drinking the mellow sweetness of His close relationship, than he himself whom He caused to drink the bitter Nimba-rasa of glorious eulogy. The Lord replied, "O Sanātana, what a great gulf lies between thee and Jagadānanda. Thou art an authority well-versed in Śāstric lore while Jagadānanda is but a neophyte Brāhmaṇa lad of yesterday. I do not praise thee as a stranger, but thy goodness compel Me to do so. Thy body may be loathsome to thee but it is nectarine to Me. Thy body is purely spiritual and never mundane. Although thou mayest think it to be so, I cannot ignore it. For, a spiritual entity is beyond the discriminations of mundane good and evil which are the characteristic erroneous features of this phenomenal plane of relativity (Bhāg., Canto XI, Ch. 28, 4). To Me thou art the nurtured and I am the Nurturer Who does not find fault with the

nurtured. Moreover, the body of a Vaiṣṇava is never temporal but transcendental, full of eternal consciousness and bliss. For, when at the time of initiation a devotee surrenders himself entirely to the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa, Śrī Kṛṣṇa appropriates him to His Own Self and at the same time makes him even as His Own Self, and fills his body with transcendental bliss and intelligence by which the incorporated spiritual soul serves the Lotus Feet of the Supreme Lord with devotion and love at all times and under all circumstances." "When a human being resigns all his fruitive actions and gives himself up to Me with an aptitude of devotional loving service, he is liberated from his earthly life and becomes fit for the attainment of My eternal companionship (Bhāg., Canto XI, Ch. 29, 34)."

MEETING BETWEEN ŚRĪ SANĀTANA AND ŚRĪ RŪPA

The Lord sent Śrī Sanātana to Vṛndāvana at the end of a year, where he met Śrī Rūpa Gosvāmī who had already arrived there after making necessary arrangements of his properties at Gauḍa, subsequent to his return from Purī.

THE LORD AND PRADYUMNA MIŚRA

One day, Pradyumna Miśra, an inhabitant of Sylhet (Āssām), came to the Lord and expressed his desire to hear talks on Kṛṣṇa. The Lord sent him to Rāya Rāmānanda for the purpose. But Miśra returned to the Lord disappointed, mistaking him for a man of the world mixing freely with 'Devadāsīs' (damsels dedicated to Lord Jagannātha).

THE LORD'S DESCRIPTION OF A MAHĀ-BHĀGAVATA

But the Lord made him understand that Rāya Rāmānanda was a mahā-bhāgavata who is quite

unintelligible to ordinary human perspective. Even though a householder, he had transcended the limitations of *Varṇāśrama-Dharma* and was a Paramahaṃsa. He saw his own beloved Kṛṣṇa manifest in everything and everything manifested in his beloved Kṛṣṇa. His heart was deeply absorbed in Kṛṣṇa-Prema. He did not view the phenomenal world in an enjoying mood but viewed everything with eyes imbued with the Love of Kṛṣṇa. By his constant remembrance of Kṛṣṇa, he did not give way to the appetencies of the physical body, mind and senses. There was no seed of desire, lust or lustful action in his heart. Having taken absolute shelter in the Lotus Feet of Kṛṣṇa, he had not the slightest tinge of egotism in his external self either from birth or deed, caste, station in life or position in society. He was devoid of all sense of selfishness or selflessness in respect of wealth, woman and mundane name and fame. He looked upon everyone as the eternal servant of Kṛṣṇa and everything as the ingredient meant for Kṛṣṇa's service. He was absolutely passionless and self-controlled. He did not forget even for half a second and even at the attainment of sovereignty of the three worlds, the Lotus Feet of the Supreme Lord Kṛṣṇa Who is worth the trouble of search even by gods who have dedicated their lives to His service. His heart was always illumined with the moon-beams emitting from the Nails of the Moonlike Feet of Śrī Kṛṣṇa Who ever remained locked-up in his heart by the tie of Divine Love (Bhāg., Canto XI, Ch. 2, 45-55). In teaching the Devadāsīs the art of dancing and singing, his mind remained unconcerned and unaltered at the touch of those beautiful damsels as at the touch of a wood or a stone. It is, therefore, a conclusive proof that his was the only privilege in such actions as gratifying the Spiritual Senses of Kṛṣṇa and, therefore, his

was the purely spiritual body. "He, who constantly hears from the *Sat Guru* and afterwards chants the Amorous Pastimes of the Supreme Lord Śrī Kṛṣṇa with the milkmaids of Vraja with great confidence and earnestness for realising the Transcendental principle underlying 'Rāsa-Līlā', is enabled to eradicate the canker of lust from his heart ere long and shake off the trammels of the triple qualities of Māyā, by the influence of Divine Love with which his heart becomes saturated (Bhāg., Canto X, Ch. 33, 39)." Rāya Rāmānanda, though a man outwardly, was a Vraja-Gopī (Śrī Rādhā's confidante, Viśākhā Sakhī) inwardly in his eternal perfect body whose only function is to stimulate the Love-Dalliance of the Divine Couple of Vraja. His was the 'Rāgātmika-bhajana' which should not be confounded with any mundane erotic activity. So it would be better for Pradyumna Miśra to meet Rāya Rāmānanda again and hear talks on Kṛṣṇa from him.

PRADYUMNA MIŚRA AND RĀYA RĀMĀNANDA

Miśra complied with the Lord's behest. He met Rāmānanda Rāya with submissive spirit and listened to Hari-Topics with such rapt attention that it threw him into a rapture of Divine Love. Rāma Rāya also gave him to understand that it was Śrī Caitanya Mahāprabhu, the Divine Lutist, Who had played on the lute representing his own self, according to His sweet Free Will, when he was at Vidyānagar (Rājahmundry). Pradyumna Miśra related everything he had heard from Rāma Rāya to the Lord Who said, "Rāma Rāya is the very storehouse of humility. Such is the characteristic feature of a mahā-bhāgavata like Rāya Rāmānanda that he refrains from self-applause and speaks highly of others associated with him. He is really a Vaiṣṇava householder of the highest order and never gives way to the sixfold

human passions. Although worldly-minded (of course, spiritually), he is the infallible Preceptor of even Sannyāsīs and Brāhmaṇas within the fold of *Varṇāśrama-Dharma.*"

By the above incident, the Lord teaches us that (1) the boast of Sannyāsa and the pedantry of scholasticism dwindle into insignificance before a low-caste Śūdra who is an adept in Kṛṣṇa-Prema and a preacher of Transcendental Religion. This was aptly illustrated when Rāya Rāmānanda, born in a non-Brāhmaṇa family, spoke on Kṛṣṇa before the Lord Himself and Pradyumna Miśra. (2) One, born in a non-Hindu family, as in the case of Ṭhākura Haridāsa, may be a Nāmācārya or a World-Teacher. (3) Be he an associate of the unclean, still, by the Grace of the Lord, one can be a preacher of the Transcendental Knowledge and Principles of Relationship with Kṛṣṇa, as for example, Śrīla Sanātana Gosvāmī, and a preacher of Kṛṣṇa-Bhakti and Kṛṣṇa-Prema, as in the case of Śrīla Rūpa Gosvāmī.

THE SUPER-EXCELLENCE OF THE LĪLĀ OF ŚRĪ CAITANYA MAHĀPRABHU

The Līlā of the Lord is Transcendental and is, therefore, identical with Himself. It is spiritual truth that in the Transcendental Realm there is no defect of angular vision. There the observer, the thing observed and observation are all eternal. So the Name, Form, Attributes and Līlā of the Spiritual Being in the Spiritual Realm are identical with Himself; whereas in the plane of three dimensions, where everything is ephemeral, measurable and changeable, the name, form, attributes and actions of a person are quite different from the person himself. "The Supreme Lord manifests His Līlā on the mundane plane in Human Form out of His causeless Infinite

Mercy towards His devotees so that they might listen to His Līlā or Transcendental Narratives or Deeds in order to chant and meditate upon them. The constant hearing and chanting the Līlā dissipate from their minds all prejudices, doubts, defective experiences and ignorance which they have acquired by coming in contact with mundane environments. When the mind is relieved of all these foreign dirts, the Līlā in the form of Transcendental Narratives awakens the dormant inner selves of the devotees and they join in the service of the Supreme Lord in their respective functions assigned to them under the guidance of the servitors of the servitors of the Lord in the Spiritual Realm (Bhāg., Canto X, Ch. 33, 36)."

The Supreme Lord Śrī Caitanya Mahāprabhu is the Absolute Redeemer of the Kali-Yuga. Kali-Yuga is the Black Age of all sins, sorrows and sufferings. Kali means discord, self-sufficiency, jealousy and empty wrangling. People in this Age of warring discord, self-sufficiency and jealousy are liable to fall a victim to the fivefold snares of Kali, *viz*:—(1) gambling, (2) indulging in all sorts of intoxicants, (3) consorting with women, (4) slaughtering or living on meats, of animals, and (5) wasting money in vain pursuits other than utilising it in the service of the Supreme Lord Who is the Sole Proprietor of all that exist on earth. Śrī Caitanya Mahāprabhu as the Ācārya or the World-Teacher saves and redeems the people of the world from the terrible grip of Kali.

Of all the nine methods of devotion mentioned in the Śrīmad-Bhāgavata (Canto VII, Ch. 5, 23-24), Nāma-Saṃkīrtana stands foremost. Śrī Caitanya Mahāprabhu is the Absolute Propagator of this Yuga-Dharma or Nāma-Saṃkīrtana. So He is called the Yuga-Dharma-Pravartaka or the Absolute Founder of the Universal Church.

'आवृत्तिरसकृदुपदेशात्', 'अनावृत्तिः शब्दात्' 'अनावृत्तिः शब्दात्'

The above two aphorisms of the Vedānta-Sūtras (Part IV, Ch. I, 1 and Part IV, Ch. IV, 22) teach us that constant chanting of the Transcendental Word or the Holy Name leads us to the Realm wherefrom a return journey is impossible.

The Divine Career of the Supreme Lord Śrī Caitanya Mahāprabhu offers the happiest and the most luminous exposition of the teachings of Śrīmad-Bhāgavata, the only authoritative commentary of the Vedānta-Sūtras. So He may truly be said to be the Real Exponent of the Vedānta.

The Vedas treat of (1) Relationship, (2) Means and (3) the Highest End which are (i) Kṛṣṇa, (ii) Kṛṣṇa-Bhakti and (iii) Kṛṣṇa-Prema, respectively, and these three have been beautifully and wonderfully blended together in Śrī Caitanya Mahāprabhu. In other words, He is Kṛṣṇa Himself and is the veritable Embodiment of Kṛṣṇa-Bhakti and Kṛṣṇa-Prema. He is the Giver of Kṛṣṇa-Prema which none but He can bestow.

He rejects altruism in the form as it prevails all over the world. Even the slightest tinge of compromise between theism and atheism, or a hairbreadth deflection from the Central Figure of All-Love, Beauty and Truth finds no favour with Him. He rejects idolatry but maintains the worship of the Holy Image of Śrī Kṛṣṇa for a spiritual neophyte.

The Lord has shown that though *Varṇāśrama-Dharma* is a stepping stone to *Sanātana-Dharma,* yet if people do not worship Kṛṣṇa, they are doomed to perdition in spite of their regular performance of duties assigned to them by the Scriptures. He has given the real nature of a *Jīva* who is neither a Brāhmaṇa, a Kṣatriya, a Vaiśya, or a Śūdra, nor a Brahmacārī, a Gṛhastha, a Vānaprastha or a

Sannyāsī, but the eternal servant of the servants of the Supreme Lord Śrī Kṛṣṇa, the Lord of the Gopīs, and the Transcendental Ocean of Eternal Bliss.

Of all the Divine Descents of the Supreme Lord, That of Śrī Caitanya Mahāprabhu is the most munificent, because although none confined within the four walls of time and space can have any access to the Divine Līlā of Śrī Kṛṣṇa in its Highest Form, *viz.*, that of Confidential Service, but still, even the most devilish characters may have such an access, by the unbounded Grace of Śrī Caitanya Mahāprabhu. The Līlā of Śrī Caitanya Mahāprabhu is the highest in its Super-Excellent feature of manifesting His Separation-in-love for Kṛṣṇa.

The Līlā of the Supreme Lord Śrī Caitanya Mahāprabhu teaches us the doctrine of *Acintya-Bhedābheda* which is inconceivable simultaneous existence of distinction and non-distinction between Kṛṣṇa and *Jīva* and the world. The Līlā enkindles yearning for the Absolute Person Who is All-Being-Intelligence-Bliss when true knowledge is awakened in the soul on the plane of Transcendence. The soul can then discern the real nature of persons as the eternal servants of Kṛṣṇa and things as the ingredients for His service (as revealed in the Īśopaniṣad, Śl. 1) by the pure intelligence imparted by the Līlā of the Lord.

The Līlā of the Lord has made a distinction between the eternal Disports in the Spiritual Realm and the worldly pretensions of Māyā. The Līlā has given us the process of descending or submitting to the Divine Master in the order of Preceptorial Succession (Śrauta-Panthā), as the only positive and the surest path leading us to the Ultimate Goal of Divine Love as distinguished from the wrong process of ascension or induction (Tarka-Panthā) leading us

to become either elevationists or salvationists, pseudo-ascetics or atheists.

The Līlā of Śrī Caitanya Mahāprabhu is the Unbounded Transcendental Ocean of Ambrosia, the minutest particle of which can inundate the whole universe with Divine Love. Therefore, benign reader, drink this Nectarine Līlā of the Lord, ever and anon, with submissive spirit, honest enquiry and obedient temperament from the *Sat Guru* and you shall be blessed with the Transcendental Knowledge of Kṛṣṇa, Kṛṣṇa-Bhakti and Kṛṣṇa-Prema.

CHAPTER XXI

THE LORD AS THE WORLD-TEACHER

ŚRĪ DĀMODARA SVARŪPA AND THE BENGAL POET

ONCE, a Bengal poet, who had composed a drama on Śrī Caitanya-Līlā, much appreciated by the Lord's devotees, desired to represent it before the Lord. But no song, śloka, treatise, poesy or drama was acceptable to the Lord unless and until it had stood the acid test of devotional genuineness from the scrutiny of Śrī Dāmodara Svarūpa, in as much as the slightest deviation from the standpoint of 'Rasa' and devotional cult carries no favour with the Lord. Hearing it read, Śrī Dāmodara Svarūpa took the poet to task for the erroneous conclusions that had crept into the book and made the following momentous remarks: "If you desire to describe the Līlā of the Lord, you must, first of all, approach a genuine Vaiṣṇava with a submissive spirit and study the Bhāgavata under his benign guidance. You should, at the same time, not only take absolute shelter at the Lotus Feet of the Supreme Lord Śrī Caitanya Mahāprabhu, but also keep constant company of His ardent and loyal devotees. Then and then only, shall you be able to be conversant with the inner truths of the Transcendental Ocean of Divine Knowledge and Principles." The Brāhmaṇa Paṇḍita did as he was instructed and became one of the staunch followers of the Lord, abandoning all his vanity of empiric knowledge and mundane acquisitions.

THE LORD AND VALLABHA BHAṬṬA AT PURĪ

Vallabha Bhaṭṭa, the founder of 'Puṣṭi-Cult' current among the Vallabhāits in Northern India, came to Purī and saw the Lord, bowed down at His

Feet and the Lord embraced him as a devotee of Viṣṇu. With all humility Bhaṭṭa addressed the Lord thus, "Long have I desired to meet Thee Who art God in visible Form. Even Thy very remembrance sanctifies a man, no wonder that Thy *'darśana'* makes one blessed (Bhāg., Canto I, Ch. 19, 33 & Canto III, Ch. 33, 6)." "The distinctive characteristic of the religion of Kali-Yuga is the Kīrtana of Kṛṣṇa's Name, and this can be established by none else than Kṛṣṇa or an Apostle imbued with His Energy. Whosoever beholds Thee swims in the Ocean of Kṛṣṇa-Prema. Without Kṛṣṇa's Potency, none can propagate Kṛṣṇa-Prema because the Śāstras declare that Kṛṣṇa is the Sole Inspirer of Love." The Lord replied, "Well, Bhaṭṭa, I know not what Kṛṣṇa-Bhakti is, as I am a Sannyāsī of the Illusionist school (?). The society of Advaita Ācārya Who is God manifest in human Form, has purified My Heart. He is unequalled in Śāstric lore and in Kṛṣṇa-Bhakti and, therefore, He is rightly called Advaita Ācārya (the Ācārya without a second). Nityānanda Who is God visible in human Form, is ever intoxicated with ecstatic bliss and is the Ocean of Kṛṣṇa-Prema. From Sārvabhauma I have learnt the Philosophy of Kṛṣṇa-Bhakti. From Rāya Rāmānanda I have learnt the principles of Prema-Bhakti and pure devotional service of Vraja. From Dāmodara Svarūpa, who is the embodiment of Prema-Rasa, I have learnt the Transcendental Knowledge of the Amorous Love of Vraja. From Ṭhākura Haridāsa, the foremost of mahā-bhāgavatas, who chants three lacs of Name a day, I have learnt how to glorify the Name. From Paṇḍita Gadādhara, Ācāryaratna (Candraśekhara), Jagadānanda, Vakreśvara and Vāsudeva (Datta), Murāri, Mukunda and other devotees, I have learnt Kṛṣṇa-Bhakti and Kṛṣṇa-Prema." The Lord knew Vallabha Bhaṭṭa to be very proud of his erudition and to have long cherished the conceit that he knew all the

philosophy of Bhakti and could expound the Śrīmad-Bhāgavata better than any one else. The above words from the Holy Lips of the Lord dealt a severe blow to the pride of Vallabha Bhaṭṭa who now longed to meet the devotees of the Lord. The Lord introduced them to Vallabha Bhaṭṭa who was amazed at their glowing fervour of devotion and looked like a glow-worm in their midst. Vallabha Bhaṭṭa then served the Lord and His devotees with a huge quantity of Mahāprasāda. He marvelled at the wonderful Saṃkīrtana of the devotees of Bengal who came to Purī on the occasion of the Car-Festival and bowed down to each of them, with all humility. One day, Vallabha Bhaṭṭa begged the Lord, saying, "I have written a commentary on the Bhāgavata. May I read it to you?" The Lord replied, "I do not understand the meaning of Bhāgavata and I am not qualified to hear any interpretation of it. I only sit down and chant the Name of Kṛṣṇa, and even then, I fail to implement the desired number of recitations during the whole day and night." Bhaṭṭa again rejoined, "I have made an interpretation of the meaning of Kṛṣṇa's Name. Would You please listen to it?" But the Lord objected saying, "No, I have no regard for the many meanings of Kṛṣṇa's Name. I only know that He is 'Śyāmasundara' and the 'Darling (Child) of Yaśodā'. This only I know, forsooth; while other meanings I am not qualified for." Thus dejected, the Bhaṭṭa took shelter at the Feet of Paṇḍita Gadādhara, who, open-hearted as he was, was at a loss to ascertain what to do with him; because, the Paṇḍita apprehended a censure not from the Lord Who was the Knower of his heart but from His devotees who were sternly uncompromising. The Bhaṭṭa then went to the other devotees of the Lord, who set him at naught for his pedantic temperament. Vallabha Bhaṭṭa, thus abashed, appeared like a crane among the flock of swans, before the devotees of the Lord. One day,

Vallabha Bhaṭṭa asked Advaita Ācārya, "A *Jīva* is a Prakṛti (female entity) and Kṛṣṇa is the Puruṣa (Husband or Enjoyer). No devoted wife (according to Hindu Codes) utters her husband's name. And yet you repeat Kṛṣṇa's Name. What sort of dharma is this?" The Ācārya asked Bhaṭṭa to refer the matter to the Lord Who is the veritable Dharma manifest in Human Form. The Lord said, "Well Bhaṭṭa, you do not know the essence of dharma. The dharma of a faithful wife is to obey her husband's command. No chaste wife can ignore the bidding of her husband. Our Eternal Husband Kṛṣṇa has commanded us to chant His Name without cessation. So we chant His Name and derive from it the fruit of Divine Love at His Holy Feet." Thus silenced, Vallabha Bhaṭṭa went home sorrowing at this humiliation before the Lord's devotees. Another day, he came to the Lord's assembly and said boastfully, "I have refuted Śrīdhara Svāmī's commentary on the Bhāgavata. I cannot accept his interpretation. I have not followed the Svāmī where his view differs from mine." Thereupon, the Lord tauntingly remarked, "One who does not follow her Svāmī (husband) is ranked among the unchaste women." The Lord appeared on earth for the good of the world. He purified the proud heart of Bhaṭṭa by various humiliations, as did Kṛṣṇa the heart of Indra in by-gone days. At night, the Bhaṭṭa began to reflect, "Formerly, I was in the good books of the Lord. But now His Heart has turned away from me. Let me rid myself of the pride of gaining victories in debate. The Lord does good to all. I am proud of my self-assertion and the Lord humiliates me in order to cure me of this canker of my heart." So thinking, Vallabha Bhaṭṭa took shelter at the Lotus Feet of the Lord next morning, saying, "I am an ignorant *Jīva*. I have foolishly displayed my pedantry before Thee. Thou art Kṛṣṇa and out of Thy Causeless Mercy, Thou

hast dispelled my vanity by means of various disgraces. The blindness of vainglory has been removed from my eyes through the collyrium of Thy Divine Grace, and true knowledge has dawned upon me. I have offended against Thee and I implore Thy Mercy. Be Thou pleased to lay Thy Lotus Feet on my head." The Lord said, "You are a scholar and a devotee withal. Where these two qualities exist, there can be no pride. You are so proud that you have disdained Śrīdhara Svāmī and have written a separate commentary on the Bhāgavata! We understand the Bhāgavata through his grace. He is the World-Teacher and we accept him as such. What you have written contrary to Śrīdhara Svāmī is all nonsense. Nobody will accept it. Therefore, write your commentary on the Bhāgavata, following the footsteps of Śrīdhara Svāmī and it will be appreciated by the public. Relinquish your vanity and worship Kṛṣṇa with all humility. Perform Kṛṣṇa-Kīrtana, abandoning all offences against the Holy Name and you will, ere long, attain the Lotus Feet of Kṛṣṇa."

The words of the Lord worked a miraculous change upon the mind of Vallabha Bhaṭṭa. Formerly, he used to worship Bāla-Gopāla. But the company of Paṇḍita Gadādhara turned his mind and he longed to adore the Adolescent Gopāla and begged the Mantra from the Paṇḍita for His worship. But the Paṇḍita refused to oblige him without the permission of the Lord Who had made a show of wrath upon the Paṇḍita to see his love-rage, for allowing Vallabha Bhaṭṭa to dance attendance upon him. Another day, Paṇḍita Gadādhara was invited by the Lord Who was exceedingly pleased with his tolerant nature despite causes of provocation and permitted him to initiate the Bhaṭṭa, with great delight. Unbounded is the Paṇḍita's love for the Lord for which the Lord is surnamed 'Gadādhara-Prāṇanātha' (the Lord of

Gadādhara's heart). Thenceforward, both the Lord and Gadādhara (Śrī Rādhā's Love manifest in human Form) have been worshipped as 'Gadāi-Gaurāṅga' in Bhāva-Mārga (path of loving devotion) by the devotees of the Lord.

The Lessons gleaned from the above incidents are:—(1) dissolution of the pedantry of Vallabha Bhaṭṭa and his deliverance from Vaiṣṇava-Aparādha at the feet of Śrīdhara Svāmī are concrete instances of the Lord's Mercy, (2) outward indifference to a devotional speculator by various means of disgrace, is a covert sign of the Lord's Mercy, (3) a *Jīva's* acceptance of such a reprimand as Grace from the Lord, paves the way for his eternal bliss, and (4) despite causes of provocation by the seeming tart remarks of the Lord, Paṇḍita Gadādhara silently endured them and showed his boundless love for the Lord. For, who can fathom the fathomless Qualities and Deeds of the Supreme Lord Śrī Caitanya Mahāprabhu, except those who have unflinching devotion to and love for Him?

THE LORD AND RĀMACANDRA PURĪ

Rāmacandra Purī, a disciple of Śrī Mādhavendra Purī, came to Nīlācala (Purī) and met the Lord and Paramānanda Purī there. One day, Paṇḍita Jagadānanda invited the Purī and served him with Mahāprasāda and the Purī also served him profusely in return with the remnants. But the Purī began to slander the Paṇḍita with the following trenchant remarks, "I have heard that Caitanya's followers are voracious eaters. There is no gainsaying the fact as I cannot disbelieve my own eyes. By gorging a Sannyāsī, Paṇḍita Jagadānanda has done a great injustice to him. Though a dispassionate celibate, he is a gormandizer. How can I call him a *bona fide* Vairāgī?" When Śrī Mādhavendra Purī was agonising with pangs of separation-in-love for Kṛṣṇa,

saying piteously, "O Lord of Mathurā! Gracious to the humble! Where art Thou, My Beloved? Pained at Thy separation and deprived of Thy '*darśana*', my heart runs about in quest of Thee. What shall I do?" Rāmacandra Purī was so impertinent as to advise his Gurudeva to meditate upon Abstract Brahman,—an atheistic idea which he had imbibed by coming in contact with the philosophers of dry gnosticism of the Śaṅkara-Vedānta school. Śrī Mādhavendra Purī was so greatly aggrieved at this unbecoming insolent conduct of Rāmacandra Purī that he not only gave him a sharp reproof but also deprived him of his mercy. Thenceforward, Rāmacandra Purī became notorious for his universal fault-finding and back-biting habit, for which the devotees of the Lord were bound to shun his company. His offences against the Vaiṣṇavas rose to such a pitch that he began to pry into fancied shortcomings (!) of the Lord and went so far as to disparage Him with gluttony. For such is the effect of unpardonable offence against the Gurudeva that one loses all sense of propriety and recklessly commits the gravest offence even at the Feet of the Supreme Lord Himself. While, Īśvara Purī, another disciple of Śrī Mādhavendra Purī, won the affection of his Divine Master, to Whom he not only rendered confidential personal services, but also recited the Holy Name, Form, Attributes and Amorous Pastimes of the Supreme Lord Śrī Kṛṣṇa, himself contemplating upon Them incessantly, as a result of which Īśvara Purī was universally regarded as the 'Ocean of Love' incarnate.

THE LORD AND GOPĪNĀTHA PAṬṬANĀIK

Gopīnātha Paṭṭanāik was the son of Bhavānanda Rāya and the brother of Śrī Rāmānanda Rāya. He was a revenue officer in the court of king Pratāparudra of Orissa. He embezzled some money from the Royal Treasury. So the Crown Prince (the

Baḍajānā) the eldest son of Pratāparudra, was about to take his life as a penalty and mounted him on the gallows. Whereupon, some followers came to the Lord and begged His intervention in the matter. But the Lord did not like to interfere with such worldly affairs and asked them to invoke the Mercy of Lord Jagannātha, Who can make and unmake anything and everything at His sweet Free Will, if they were at all willing to save Gopīnātha. Then, Haricandana Mahāpātra, a devotee of the Lord, interceded with Pratāparudra for saving Gopīnātha's life. Pratāparudra, knowing nothing of this before, at once ordered the release of Gopīnātha by preventing his execution. When Vāṇīnātha, brother of Gopīnātha, was taken to court for trial, fettered in chains, the Lord was glad to learn that even then Vāṇīnātha was found chanting the Holy Name of Kṛṣṇa keeping on his fingers the number counted. When Gopīnātha was afterwards honoured with the dignity of Governorship with twice his former remuneration, the Lord warned him against defalcations of Government money, and squandering away in frivolous pursuits what he earned. When the Lord desired to keep Himself aloof from such foul worldliness, Paṇḍita Kāśi Miśra, a devotee of the Lord, touched His Feet and said sorrowfully, "He who worships Thee, O Lord! for his worldly prosperity is a booby of the first magnitude, for, he is quite ignorant of the fact that the effect of Thy 'bhajana' is nothing short of Divine Love at Thy Lotus Feet. Dāmodara Svarūpa, Rāya Rāmānanda, Śrīla Sanātana, Śrīla Rūpa, Śrīla Raghunāthadāsa and other sincere devotees have renounced the world for Thy Love. So, he who worships Thee for Thy sake, indifferent to mundane relativities, anxiously looking for Thy eternal Grace, is a genuine devotee and attains, before long, Thy Lotus Feet." "He, who lives a life of unreserved submission to Thee, O Lord! in body, mind and

words, looking forward with great eagerness to the time when Thou wilt be Merciful on him and patiently suffering the evil effects of the deeds done by himself, richly deserves Thy Grace, the Acme of Salvation (Bhāg., Canto X, Ch. 14, 8)."

(1) Unwillingness at first to release Gopīnātha, (2) after his release, chastisement by the Lord for his unfair means of living, (3) abjuration of the company of the worldly-minded men by an ideal dispassionate Sannyāsī (Bhāg., Canto XI, Ch. 26, 26), (4) worldly prosperity of Gopīnātha and (5) teaching Gopīnātha to perform Kṛṣṇa-bhajana, under all circumstances, accepting *Yukta-Vairāgya* and rejecting *Falgu-Vairāgya*—these are the lessons to be learnt from the above incidents.

RĀGHAVA'S BASKET

Once, when the Bengal devotees journeyed to Purī to meet the Lord of their hearts, Damayantī, the sister of Rāghava Paṇḍita of Pānihāṭi, also came to Purī with a basket full of various kinds of pure uncooked viands for the Lord, under the supervision of Makaradhvaja Kara, a devotee of the Lord. Makaradhvaja Kara handed it over to Govinda, the faithful servitor of the Lord. The Lord did justice to these offerings of love, free from mundane merits and demerits; in as much as the qualities of things offered are judged not by the things themselves, but by the sincere love of the devotee who offers them to the Lord. This basket is known by the name of '*Rāghaver Jhāli*'.

GOVINDA'S IDEAL SERVICE TO THE LORD

One day, the Lord performed '*Beḍā*-Saṃkīrtana' (a kind of Saṃkīrtana encircling the Jagannātha Temple) with His followers in seven groups under the lead, respectively of Advaita Ācārya, Nityānanda Prabhu, Vakreśvara, Acyutānanda, Paṇḍita Śrīvāsa,

Satyarāja Khān and Narahari Sarkāra Ṭhākura. The loud chant of the Holy Name during the Saṃkīrtana rent the sky and threw the whole of Purī into an ocean of ecstatic joy. The Lord then manifested the Divine Splendour of His Omnipresence in each of the seven Saṃkīrtana groups who thought that the Lord was dancing and singing with them. Symptoms of eightfold spiritual sentiments such as horripilation, tremor, tears of love, etc., began to manifest on His Divine Body. The Saṃkīrtana having ended, the Lord accepted Mahāprasāda with His followers. He then repaired to 'Gambhīrā', and stretched Himself, at full length across the door. His servant Govinda, whose duty it was to massage the Feet of the Lord, every day, during His midday rest, and honour Mahāprasāda after He fell asleep, begged the Lord to move a little that he might enter inside and do his regular duty. But the Lord declined, saying that He was too tired to move and told him (Govinda) that he might do whatever he liked. Finding no other means to enter the room, Govinda placed his sheet over the Lord's Body, stepped astride the Lord and massaged His Legs. When the Lord awoke, He asked Govinda why he had not till then honoured Mahāprasāda. Govinda replied, "How could I do so as Thou hast blocked the doorway?" The Lord rejoined, "Why didn't you go out in the same manner as you entered?" Govinda averred humbly, "I must do my appointed duty even if I have to commit any offence or go to hell for so doing. I do not hesitate to commit millions of offences for the sake of doing my appointed duty. But for my own personal needs, I should fear even the slightest tinge of offence."

THE PASSING AWAY OF ṬHĀKURA HARIDĀSA

One day, Govinda went to Haridāsa with Mahāprasāda and found him lying on bed, chanting the Holy Name, very slowly. Haridāsa honoured a

particle of Mahāprasāda. Another day, the Lord Himself came to him and asked what ailed him. Haridāsa replied, "I am so so but sorry I am not so well in mind, since my chanting falls far short of the promised number to be counted." The Lord said, "Thou art a mahā-bhāgavata, perfect in thy 'bhajana'. Why art thou so eager for Sādhana at this old age? Thou hast proclaimed the glories of the Holy Name to the world. Thou mayest reduce the number while chanting the Name." Haridāsa then expressed his unworthiness, as a disciple, in the most humiliating terms and implored the Lord to grant him a boon long wished for. It was his heartfelt desire that clasping the Lotus Feet of the Lord in his bosom, beholding His Moonlike Face with his eyes and with the Holy Name of Śrī Kṛṣṇa-Caitanya in his tongue, he might breathe his last. For, he did not like to live on earth after the Disappearance of the Līlā of the Lord. The Lord readily granted his prayer. Next morning, the Lord appeared before Haridāsa with all His followers and began to perform a grand Saṃkīrtana, encircling Ṭhākura Haridāsa, in which Śrī Dāmodara Svarūpa, Rāya Rāmānanda, Sārvabhauma Bhaṭṭācārya, Paṇḍita Vakreśvara and other devotees of the Lord joined. Haridāsa then gazed at the Lotus Face of the Lord, riveted the two bees of his eyes to His Lotus Face, clasped the Lotus Feet of the Lord in his bosom, adorned his head with the feet-dust of the Lord's devotees, recited the Holy Name of Śrī Kṛṣṇa-Caitanya, drank the nectarine sweetness of His Lotus Face, with tears in his eyes and the Holy Name of Śrī Kṛṣṇa-Caitanya in his lips, departed from this world, as did Bhīṣma Deva of yore. Loud chant of the Names of Hari, Kṛṣṇa and Rāma resounded the atmosphere, which sent a thrill of joy to the Lord and He began to dance round the compound with the holy body of Ṭhākura Haridāsa in His Lap. Haridāsa's body was carried in a car to the

sea-beach amidst loud Saṃkīrtana and bathed in the sea when the Lord said, "From this day onward, the sea becomes a great holy shrine." The Lord performed the funeral ceremony of Ṭhākura Haridāsa with His followers amidst loud chant of the Holy Name and entombed his body by His Own Hands with sand. The Lord Himself then begged Mahāprasāda for the disappearance ceremony of Ṭhākura Haridāsa. A huge quantity of Mahāprasāda was brought instantly and the disappearance ceremony was performed with great eclat.

When the mahotsava was over, the Lord granted to His devotees a boon in the exuberance of love which consoled their hearts. It was this, "Those who have joined the funeral as well as the disappearance ceremony of Ṭhākura Haridāsa will, ere long, be blessed with the Lotus Feet of Śrī Kṛṣṇa." The Lord expressed great sorrow at the sad bereavement of Ṭhākura Haridāsa, His constant companion, and said, "By Kṛṣṇa's Mercy, I was blessed with his sweet and amiable company and by His Sweet Will, I have been deprived of that blessing." "Haridāsa was the crest-jewel of mother Earth; but, as ill luck would have it, she is now devoid of that priceless Gem." Then the followers of the Lord began to sing the glories of Ṭhākura Haridāsa, thus—"Be thou glorified, O Ṭhākura Haridāsa! Thou hast established the Glory and Supremacy of the Holy Name of Śrī Kṛṣṇa, all over the world. Hallowed be thy name, O Nāmācārya! Thou art the World-Teacher."

NITYĀNANDA'S MERCY UPON SENA ŚIVĀNANDA

The Bengal devotees went to Purī every year to see the Lord of their hearts in large numbers, including many lady-devotees. Śivānanda Sena acted as their guide and care-taker on the way. He was favoured on one of these journeys with

a loving kick from Nityānanda Prabhu in a fit of loving rage owing to his delay in supplying adequate board and lodge to Nityānanda Prabhu and His followers. Greatly mortified at this, Śrīkānta Sena, Śivānanda's nephew, hastened to Purī in advance, met the Lord and bowed down before Him with his overcoat on—an act which Govinda marked and objected to. But the Lord, knowing Śrīkānta's sorrowful heart, told Govinda to let him (Śrīkānta) have his own way. Śrīkānta kept himself silent, perceiving the Lord to be Omniscient. The pilgrims of Bengal reached Purī and met the Lord with prostrated obeisances, the ladies with tearful eyes gazing at Him from a distance. By the Grace of Nityānanda Prabhu, Sena Śivānanda, with his whole family, was blessed with the remains of the Lord's plate so long as they remained at Purī. That year, Parameśvarī Modaka, a next-door neighbour of Jagannātha Miśra at Nadīā, came with his wife to see the Lord. He prostrated himself before the Lord, saying "Mukunda's (his son) mother (meaning his wife) has come." The Lord was startled as a Sannyāsī to hear the name of a woman, but said nothing out of love for him. The Lord was touched at heart by the artless affection of the simple-minded sweetmeat-vendor of Nadīā and was also very much pleased with his ignorance of the reverential formalities and the nice proprieties of manners in his dealings with the devotees.

THE LORD'S AFFECTION FOR HIS DEVOTEES

After the four months of Cāturmāsya had been spent at Purī, as the Lord permitted the Gauḍīya pilgrims to return to Bengal, they invited the Lord to dine at their respective houses. The Lord thereupon spoke lovingly to them, "You come every year to see Me undergoing all sorts of

privations, troubles and tribulations on the way. I, therefore, feel disinclined to your coming every year, but the pleasure of your amiable and loving company attracts My Heart. I have instructed Nityānanda to stay in Bengal and redeem the fallen souls, but He has come in defiance of My order. The hoary-headed Advaita Ācārya performs a long and tedious journey to see Me. How can I repay the debt of His love for Me? I am a penniless poor Sannyāsī. I know not how I can repay the debt to you. My only property is My Body and this I entirely give up to you. You can sell it anywhere you please." The Lord's pathetic speech melted the hearts of His devotees and tears of love trickled down their cheeks in torrents. The Lord, too, wept clasping their necks and weeping embraced them. So, they could not set out on their journey home that day out of immense love for the Lord and spent a week more at Purī in the loving company of the Lord. At last the Lord consoled them and gave them permission to depart, with His mind composed. The hearts of the devotees were lacerated with sorrow when they parted from their beloved Lord. Their hearts were inseparably blended with the Lotus Feet of the Supreme Lord Śrī Caitanya Mahāprabhu by the supernatural tie of His Causeless Mercy. Who can repay the debt of His boundless Love and Affection for His devotees?

PAṆḌITA JAGADĀNANDA AND THE SCENTED SANDAL-OIL

Paṇḍita Jagadānanda, the Lord's intimate companion, went to Nadīā, with the Lord's permission, to see mother Śacī Devī who listened, night and day, to his talks about the Lord and His Deeds. All the devotees of Bengal were glad to entertain Jagadānanda in their houses and listen, in rapture,

to his discourses regarding the Lord's Activities in Purī. One day, the Paṇḍita met Śivānanda Sena in his house and prepared a pot of sweet-scented sandal-oil, carried it to Purī and asked Govinda, the Lord's constant attendant, to rub it on the Head of the Lord to cure Him of His bile and wind. Govinda reported the matter to the Lord, but the Lord refused to accept it saying, "A Sannyāsī is forbidden to rub oil, especially scented oil. Present it to the Temple of Lord Jagannātha where it will be used in lighting the lamps. Tell Jagadānanda that his labour will be fully rewarded by so doing." A few days after, the Lord was again requested to use the sandal-oil. But this time the Lord burst forth in anger and tauntingly remarked, "Very well, engage a servant to rub Me with the oil. Is it for such pleasures that I turned a Sannyāsī? What is ruin to Me is sport to you. Every one, who will smell the scent, will call me a profligate Sannyāsī." Next morning, when Jagadānanda met the Lord, the Lord smilingly said, "Paṇḍita! you have brought the sandal-oil for Me from Bengal. Very good; but, as a Sannyāsī, I cannot accept it. Present it to Lord Jagannātha to light the lamps of the Temple and that will be the best reward of your labour." The Paṇḍita, in a fit of loving pique, replied, "Who has told Thee this piece of falsehood? I never brought any oil from Bengal." Saying this, the Paṇḍita brought the pot of oil from the room, broke it on the floor of the yard in presence of the Lord, went inside his room, bolted the door from within and shut himself up there refusing to take any food or drink. On the third day, the Lord went to his door and said, " Arise, Paṇḍita, feed me today on your own cooking, I shall come back at noon; I am now going to Lord Jagannātha." So saying, the Lord left his door. Jagadānanda rose from his bed, bathed and cooked a variety of food for the Lord. When the Lord arrived in due time, the Paṇḍita

placed the dishes before the Lord Who was exceedingly delighted while partaking of them with great gusto and cried out, "O! how nice and delicious is the vegetable soup you cooked. I see, when one cooks in anger, it tastes so very sweet. This is a proof of Kṛṣṇa's Grace upon you. Paṇḍita, you are the most fortunate devotee of Kṛṣṇa, because, Kṛṣṇa, being anxious to eat on your own preparations, has accepted this nectarine food you have offered to Him." The Paṇḍita replied, in great glee, "I know Who That eats is the Cook Himself. I am only a gleaner." The Paṇḍita served the Lord with such earnestness that the Lord ate ten times His usual food in fear lest the Paṇḍita should fly into a rage again and start a fast. The Lord asked Govinda to inform Him when the Paṇḍita had broken his fast. Then the Paṇḍita with other devotees honoured the leavings of the Lord's plate. When Govinda reported the matter to the Lord as desired by Him, the Lord took His siesta in peace and Govinda began to do his appointed duty and afterwards honoured the remnants of the Lord's dish.

THE LORD'S SEVERE AUSTERITIES

The austerities of the Lord were so severe that He used to sleep upon a bed of dry barks of banana trees. This was too painful for the devotees of the Lord to bear. So, Paṇḍita Jagadānanda prepared a pillow of cotton with a cover of ochre cloth and asked Govinda and Śrī Dāmodara Svarūpa to offer it for the use of the Lord. But the Lord refused to accept it saying, "I am a Sannyāsī. I should sleep on the ground. Jagadānanda wants Me to enjoy the world. To sleep on a couch with a cotton pillow is to make a laughing-stock of Me." Then Śrī Dāmodara Svarūpa made another pair of pillows for the Lord with the dry barks of banana trees, torn into small pieces and

covered them with the outer-wear of the Lord. The Lord accepted them, at last, with great hesitation.

PAṆḌITA JAGADĀNANDA AT VṚNDĀVANA

Paṇḍita Jagadānanda had long a desire to visit Vṛndāvana. But the Lord refused him permission in spite of his repeated requests. Then Jagadānanda implored Śrī Dāmodara Svarūpa to intercede on his behalf to obtain permission from the Lord. Though permission was granted, the Lord warned Jagadānanda with the following instructions, " You may proceed freely as far as Benāres. Thence take care to follow the Kṣatriyas in your journey; otherwise, the dacoits will plunder and rob an isolated Gauḍīya of all his properties and will confine him in a lock-up barring his further journey. Keep the constant company of Sanātana at Mathurā. Greet the Caubeys of Mathurā from a distance. Keep yourself aloof from their company for their ways of life are anti-Smārta. Visit all the twelve groves of Vṛndāvana with Sanātana. Do not quit his company even for a moment. Return to Purī as soon as possible. Do not stay there long. Do not climb up Govardhana Hill to see Gopāla; for Govardhana is the Embodiment of Kṛṣṇa Himself. Tell Sanātana to settle a place for Me in Vṛndāvana, as I shall be soon going there." So saying, the Lord embraced Jagadānanda who, after bowing to the Lord and His devotees, set out on his long journey through the forest route. He met Tapana Miśra and Candraśekhara at Benāres from whom he listened to the activities of the Lord there. He reached Mathurā and met Śrī Sanātana Gosvāmī, visited the twelve groves of Mathurā and Vṛndāvana with him and stayed at Gokula in the hermitage of Śrī Sanātana. The Paṇḍita used to cook his own food in the temple, while Śrī Sanātana used to perform ' mādhukarī ' (lit. function of a bee, hence

begging for food from door to door) every day, in Gokula.

THE PAṆḌITA MEETS ŚRĪ SANĀTANA IN A FIT OF LOVE-RAGE

One day, Śrī Sanātana was invited by Jagadānanda to lunch with him. Śrī Sanātana appeared before Jagadānanda with a red out-wear on his head given to him by one Mukunda Sarasvatī of the impersonalist monist school. When Jagadānanda came to learn this, he flew into a rage and was about to hit Śrī Sanātana with the rice-pot but stopped, seeing Śrī Sanātana abashed. Jagadānanda said, "Gosvāmī Prabhu, thou art the foremost disciple, nearest and dearest to the Lord. Who can tolerate such action when thou wearest other Sannyāsī's rag on thy head?" Śrī Sanātana rejoined, "I thank thee, O venerable Paṇḍita! there is none so beloved like thee to the Lord. Such steadfast attachment to Śrī Caitanya Mahāprabhu richly behoves thee. How can I learn this, unless thou showest by word and action? I have just seen thy unprecedented love for the Lord which I long cherished to. It does not become a Vaiṣṇava to don red rag. I shall soon dispose of it to a non-Vaiṣṇava." Then they embraced each other, honoured Mahāprasāda and spent their days in discourses about the Lord's Activities. Jagadānanda informed Śrī Sanātana of the Lord's intended visit to Vṛndāvana. Then Jagadānanda asked permission of Śrī Sanātana to depart. Śrī Sanātana supplied him with the following things for the Lord, *viz.*, the dust of 'Rāsasthalī' (the place where Rāsa Dance took place), 'Govardhana Śilā', some ripe 'pilu' fruits and 'Guñjāmālā.' Jagadānanda reached Purī, met the Lord and adored His Lotus Feet with the gifts of Sanātana. At Vṛndāvana Śrī Sanātana established a Maṭha for the

Lord on the hills of ' Dvādaśa Āditya ' (Twelve Sun-Deities).

THE LORD AND THE DEVADĀSĪ'S SONG

One day, when the Lord was going to Yameśvara-Ṭoṭā, a garden near Gopīnātha's Temple, He heard some one singing melodiously the lyrical songs of Jayadeva's ' Gīta-Govinda '. The musical modes (Gurjarī Rāgiṇī) with which the songs were sung, threw the Lord into a rapture of absorption, unmindful of the singer's sex. The Lord rushed forward to embrace the singer through the fences of 'Sij' (Euphorbia), careless of the thorns which pricked into His Feet. In a flurry, Govinda ran after the Lord, stood before Him and clasping Him with his arms, said that it was a woman who was singing. The Lord, startled to hear the name of a woman, regained His consciousness and retraced His steps, and said, "Govinda, thou hast saved My life today. It would have been death for Me, had I touched a woman. I cannot repay this debt to thee." Govinda replied, "None but Lord Jagannātha can save us in a quandary." The Lord then asked Govinda to be His constant care-taker. By this, the Lord, as World-Teacher, teaches us that an Ācārya must always refrain from consorting or mixing with women, not to speak of hearing any song from her. The Lord has also refuted the theory of ' Gaura-Nāgara '* now current among the pseudo-devotees of the Lord, by which they have identified the Ācārya-Līlā of Śrī Caitanya Mahāprabhu in Navadvīpa with the Amorous Love-Games of the Son of the lord of Vraja—an instance of confusion being worse confounded.

* Gaura-Nāgara, *i.e.*, Gaurasundara as the Enjoyer or Lover of the damsels of Navadvīpa—a thing which is wholly opposed to the Ācārya-Līlā of Śrī Gaurasundara, although He is Kṛṣṇa Himself.

THE LORD AND RAGHUNĀTHA BHAṬṬA GOSVĀMĪ

Raghunātha Bhaṭṭa Gosvāmī, the son of Tapana Miśra, left Benāres to meet the Lord at Purī. On the way, he was accompanied by one Rāmadāsa Biśvāsa, a Kāyastha devotee of Śrī Rāmacandra and an erudite scholar of 'Kāvya-Prakāśa'. Rāmadāsa served Raghunātha, carrying all the way his basket of luggage on his head. Raghunātha reached Purī and prostrated himself before the Lord. The Lord embraced him and kept him by His side for eight months. Raghunātha Bhaṭṭa was an adept in the art of cooking. Whatever he cooked was nectarine and the Lord tasted it with great relish leaving His Orts for Raghunātha. Rāmadāsa Biśvāsa met the Lord, but the Omniscient Lord was not propitious to him, since he was a salvationist at heart and a pedantic pedagogue in his art. The Lord permitted Raghunātha to return to Benāres with the following instructions, " Raghunātha, do not marry and enter into worldly householder's life. Serve your parents who are true Vaiṣṇavas. Study the Bhāgavata from a genuine Vaiṣṇava with submissive listening and obedient temperament. See Me again at Nīlācala when opportunity will arise." So saying, the Lord garlanded Raghunātha with the garland He Himself wore. Raghunātha reached Benāres and acted accordingly. After the passing away of his parents, Raghunātha again met the Lord at Purī and stayed there for eight months. The Lord sent him to Vṛndāvana with the following instructions, " Keep the constant company of Śrī Rūpa and Śrī Sanātana. Study the Bhāgavata under their guidance. Chant the Holy Name of Kṛṣṇa ceaselessly. Then will Kṛṣṇa be gracious upon you." Raghunātha reached Vṛndāvana with the long Tulasī Beads of Śrī Jagannātha Deva given by the Lord, took shelter at the Feet of Śrīla Rūpa and Śrīla Sanātana and began to study the

Bhāgavata in their assembly with such ecstatic emotions that they were all thrilled with Kṛṣṇa's Love, Beauty and Sweetness. He surrendered himself whole-heartedly to the Lotus Feet of Śrī Govinda Deva, the very Life of his life, for Whom he had a Temple built by his disciple. He never indulged in village gossip, spent the whole day and night in Kṛṣṇa-bhajana, and in discourses about Him, never heard the slanders of Vaiṣṇavas, keeping always in mind that everyone worships Kṛṣṇa directly or indirectly. Thus Raghunātha was absorbed in Kṛṣṇa-Prema while meditating on Śrī Govinda Deva with the Divine Gift encircling his neck.

THE LORD AND AN ORIYĀ WOMAN

Once on the occasion of the Car-Festival, an Oriyā woman, unable to see Lord Jagannātha owing to a huge concourse of pilgrims inside the Temple, climbed upon the pillar of Garuḍa and rested one of her feet on the shoulder of the Lord. Govinda saw it and hurriedly pushed her away. But the Lord forbade him to get her down from His shoulder saying, "Don't remove her, Govinda, let her gaze at Śrī Jagannātha to her heart's content." The woman, however, got down in a hurry on seeing the Lord and fell down at His Feet. The Lord remarked, "Śrī Jagannātha has not inspired Me with this woman's passionate longing for Him. Her body, mind and soul were so absorbed in Śrī Jagannātha that she did not notice that she was treading on My shoulder. O! how blessed is she! Let me adore her feet that I too may have her intensity of devotion. Before this, I beheld in Śrī Jagannātha the veritable Madana Mohana, the Lord of Vraja, with Flute in His Mouth; but now I see, at this incident, Jagannātha, Subhadrā and Balarāma. My Mind was in Kuru-kṣetra beholding My Beloved Kṛṣṇa. Where

was I in Kuru-kṣetra? And where is Vṛndāvana?" Sadly did the Lord return home and cried out, "Alas! after gaining Kṛṣṇa, My Beloved Lord of Vṛndāvana, I have lost Him. Who has taken away My Kṛṣṇa? Where have I come?" When the Lord said this, tears streamed from His Eyes and blinded His vision. In His trance, He was overwhelmed with ecstasy and when He regained consciousness, He felt that He had lost His Treasure and sang and danced like one mad, though He went through His bath, dinner, etc., by mechanical habit. "He, whose heart melts through the chanting of the Holy Name of Kṛṣṇa and is saturated with the intense longing for His sight sometimes laughs aloud, weeps, laments, sings and dances like a mad man, without caring for what the people will say (Bhāg., Canto XI, Ch. 2, 40)." "My Soul" says the Lord, "once gaining the priceless Treasure of Kṛṣṇa, has lost Him again. In deep dejection, She has renounced Her tabernacle, accepted the asceticism of a Yogī and repaired to Vṛndāvana with all Her disciples, *viz.*, the senses."

CHAPTER XXII

THE GLORIES OF THE ORTS OF THE LORD AND HIS DEVOTEES

JHAḌU ṬHĀKURA AND KĀLIDĀSA, THE ADORER OF VAIṢṆAVA'S ORTS

KĀLIDĀSA, an uncle of Raghunāthadāsa, was a simple-hearted Vaiṣṇava who often lived upon the remains of the dishes of the Vaiṣṇavas. One day, he met Jhaḍu Ṭhākura, a genuine Vaiṣṇava though born of sweeper-class, and offered him some mangoes for his '*bhoga*'. The two spent some delightful hours in Kṛṣṇa-Talk, at the end of which Jhaḍu Ṭhākura said to Kālidāsa, "I am a low-caste untouchable. Thou art my venerable guest. How can I serve thee? Permit me to offer articles of food to a Brāhmaṇa's house where thou canst honour Mahāprasāda." Kālidāsa replied, "How can that be? Have mercy on me, O Ṭhākura! I have come here to purify myself, a fallen creature! I am sanctified when I am blessed with thy '*darśana*'. Give me the dust of thy holy feet and lay thy feet on my head." Jhaḍu Ṭhākura said, "It does not behove thee to say so, as I am a low-caste untouchable and thou art a Vaiṣṇava." Then Kālidāsa recited the following ślokas which exceedingly delighted Jhaḍu Ṭhākura. "My devotee!" says the Supreme Lord, "is very dear to Me, be he a Śvapaca by birth, while one versed in the four Vedas but averse to My worship, is not so dear to Me. Due honour must be given to My devotee, he is as adorable as Myself." Again, "Methinks, a Śvapaca is far superior to a Brāhmaṇa with his twelve qualities but opposed to worshipping the Lotus Feet of Lotus-Naveled Nārāyaṇa; because, the former has

consecrated his body, mind, soul, word and all his activities to the service of the Supreme Lord and has thus purified his life with his clan, while the latter of high esteem cannot do so, because of his anti-devotional aptitude to Kṛṣṇa (Bhāg., Canto VII, Ch. 9, 10)." "O Blessed Lord!" says Devahūti to her Son Kapila Deva, "He in whose tip of tongue dances Thy Holy Name is indeed superior to all others, be he a Caṇḍāla by birth. Those who chant Thy Holy Name incessantly have really performed all austerities, all sacrifices, bathed in all sacred shrines, are holy in their conduct and have really studied the whole of the Vedas (Bhāg., Canto III, Ch. 33, 7)." On hearing this, Jhaḍu Ṭhākura said with all humility, "The Śāstras truly declare that a Kṛṣṇa-Bhakta is by no means inferior to anybody on earth but I am the meanest of all, a low-caste untouchable, devoid of Kṛṣṇa-Bhakti." Kālidāsa then made his obeisance to Jhaḍu Ṭhākura and begged leave to depart. Jhaḍu Ṭhākura followed him a little further and returned home. Kālidāsa took the feet-dust of Jhaḍu Ṭhākura and bedaubed his body with it. He then hid himself somewhere near Jhaḍu Ṭhākura's house with a view to securing his orts.

Jhaḍu Ṭhākura offered the mangoes mentally to Śrī Kṛṣṇa and honoured His remains with his wife, who threw off the sucked stones of mangoes into a ditch close by. Kālidāsa was transported with joy while sucking those leavings of mango-stones of the Vaiṣṇavas. Such was the nature of Kālidāsa who used to honour the orts of all the Vaiṣṇavas of Bengal. When he came to Nīlācala, he was blessed with the Lord's unprecedented Mercy on the following wise.

One day, while Govinda was washing the Holy Feet of the Lord in one of the twenty-two steps in

reaching the courtyard of the Temple from the Lion's Gate, Kālidāsa quaffed three *gowpens* of Feet Wash of the Lord, one by one, when the Lord forbade him saying, "Do not repeat this again. Thy desire has been fulfilled." The Omniscient Lord blessed Kālidāsa for his unflinching faith and devotion to the Vaiṣṇavas with such Grace as was never granted to any one before.

THE LORD AND NṚSIṂHA DEVA

The Lord used to greet the Holy Image of Nṛsiṃha Deva before entering the Temple of Lord Jagannātha, with the following hymns,—" I hail Thee, O Nṛsiṃha Deva! The Giver of delight to Prahlāda. I greet Thee, O Nṛsiṃha Deva! The Holder of Nails with Which Thou hast pierced the stony heart of Hiraṇyakaśipu." "O Nṛsiṃha Deva! I take shelter in Thee, the Primeval and the All-Pervading Lord. Whithersoever I repair, there Thou dwellest. Thou dost exist inside and outside My heart." The Lord teaches us that Nṛsiṃha Deva is not only the Preserver of His true devotees, but also the Destroyer of the enemies of His devotees. A preacher of unalloyed devotion must take refuge in the Lotus Feet of Transcendental Nṛsiṃha Deva as the Protector of him and his religion.

THE MOST COGENT MEANS OF ATTAINING THE SUPREME GRACE OF THE LORD

After visiting the Temple, the Lord repaired to 'Gambhīrā' finished His midday meal and hinted to Govinda to give His leavings to Kālidāsa. Such is the glorious effect of honouring the orts of Vaiṣṇavas that Kālidāsa was blessed with the acme of the Lord's Grace. Hence, he that desires to attain to the Lotus Feet of Kṛṣṇa, the *summum bonum* of human life, must honour the orts of Vaiṣṇavas, without the least

sense of hatred or humiliation. Kṛṣṇa's Orts are called Mahāprasāda while those of His devotees are known as Mahā-Mahāprasāda. The following three things are the indispensable desiderata for a Sādhaka (novice in spiritual practices) to fortify himself in his spiritual uplift, *viz*:—(1) the feet-dust of a true devotee, (2) his feet wash and (3) his orts. The Śāstras are loud in their declaration that the faithful service of these triple prime factors of devotion begets Kṛṣṇa-Prema. Hence, whosoever desires to be blessed with Kṛṣṇa-Prema must cling to and have undeviated confidence in the service of these three transcendental things which will throw him into the transports of Kṛṣṇa's Nāma, Prema and Grace to which Kālidāsa bears ample testimony.

THE LORD AND PURĪDĀSA
(THE YOUNGEST SON OF ŚIVĀNANDA SENA)

That year, Sena Śivānanda came to Purī with his wife and children. He bowed down before the Lord and made his son Purīdāsa also bow. The Lord wanted the boy to say 'Kṛṣṇa', 'Kṛṣṇa', repeatedly, but the boy would not. The Lord said in astonishment, "I have made the whole world, both the sentient and even the insentient, chant the Holy Name of Kṛṣṇa, but this boy has baffled My attempt." Thereupon, Śrī Dāmodara Svarūpa rejoined, "Thou hast initiated the boy with Kṛṣṇa-Nāma and Mantra which must not be given vent to others, but should be muttered in mind and not uttered in lips. I presume this is the intention of the boy." Another day, the Lord asked Purīdāsa to cite a śloka, but, lo, to the great delight and astonishment of the Lord and His devotees, Purīdāsa, a lad of seven summers, without any knowledge of three R's, recited the following śloka, "Glorified be the Supreme Lord, Śrī Kṛṣṇa Who is the Blue-Lotus

of the ears, the Collyrium of the eyes, the most precious Ribbon of gems on the breasts and the most beautiful Soul-enchanting Ornament, of the milkmaids of Vraja." Such is the Glorious Mercy of the Supreme Lord Śrī Caitanya Mahāprabhu vouchsafed upon His devotees, which hardly falls to the lot of even Brahmā, not to speak of other gods.

THE GLORIES OF KṚṢṆA'S ORTS

Once, the Lord was thrilled with joy on tasting the Orts of Kṛṣṇa, offered to Him by the servitors of Lord Jagannātha. Symptoms of horripilation, ceaseless flow of tears, etc., began to manifest themselves. The Lord thought within Himself, "Whence are these delicious taste, sweet scent and nice flavour? Surely they have been inspired with the ambrosia of Kṛṣṇa's Lips. A particle of these Orts is attainable only by 'Sukṛti' (*i.e.,* devotional deed) which begets Kṛṣṇa's Grace. This Ort which defies even nectar, has undoubtedly touched the Holy Lips of Kṛṣṇa and is hardly obtained by Brahmā. The Leavings of Kṛṣṇa's plate are called 'Felā'. Lucky is he who is blessed with a particle of this 'Felā', attainable only by those who have the fullest Grace of Kṛṣṇa. Those endowed with 'Sukṛti' receive such blessings from Kṛṣṇa." So saying, the Lord distributed this 'Felā' to all His devotees who were thrilled with delight when they honoured it. The Lord then made a distinction between spiritual and mundane offerings. "The former" said the Lord, "are enjoyed by Kṛṣṇa, the only Enjoyer, when offered by His true devotees (Gītā, Ch. IX, 26), while the latter are enjoyed by the fallen souls who ruin themselves by their enjoying mood (Gītā, Ch. III, 13). Such is the spiritual nature of Kṛṣṇa's Orts that even their scent, not to speak of their taste, intoxicates the minds of His devotees; because, all sorts of sweetness

other than Kṛṣṇa's make one forget Him. Hence, the ineffable taste, smell and flavour of these Orts bespeak truly that they have been surely imbued with the Divine Qualities of His Lips. Such are the supernatural Attributes of taste and smell of Kṛṣṇa's Orts that they make one oblivious of things other than Kṛṣṇa and such also are the Divine Qualities of His Lips that whatever comes in touch with Them, acts as the greatest intoxicant. As these Orts have been achieved as the result of untold 'Sukṛtis'; it is My fervent hope that they will be honoured with the greatest possible devotion and love by the devotees." "Those who are of little devotional aptitude, have no faith in Mahāprasāda (Kṛṣṇa's Orts), Govinda (the Absolute Person), the Holy Name (Transcendental Word identical with Kṛṣṇa) and Vaiṣṇava (Absolute-realised soul)." "A man cannot be a controller of his senses, even though he has control over all other senses, unless and until he keeps in check the impulse of his tongue which can only be accomplished by means of twofold spiritual services, *viz.*, chanting of the Holy Name of Kṛṣṇa and honouring Mahāprasāda (Bhāg., Canto XI, Ch. 8, 21)."

CHAPTER XXIII

THE LORD'S TRANSPORTS OF DIVINE LOVE

THE LORD'S TRANSPORTS OF KṚṢṆA-PREMA

THE Lord considered Himself as Śrī Rādhā and felt the separation from Kṛṣṇa just as Śrī Rādhā did after Kṛṣṇa had left Vṛndāvana for Mathurā. One night, the Lord dreamt of Kṛṣṇa's Disports in the Rāsa Dance. Kṛṣṇa was dancing gracefully with Śrī Rādhā in the centre, playing on His Flute, wearing a yellow garment and garlands of flowers, while the Gopīs were dancing in the circle, joining their hands together. This sight inspired the Lord with the same mood of Śrī Rādhā. The Lord felt that He was at Vṛndāvana agonising with separation-in-love for Kṛṣṇa. The tenfold forms of spiritual ecstasy overwhelmed the Lord, day and night, never giving Him rest for a while. At this time, Rāya Rāmānanda and Śrī Dāmodara Svarūpa consoled the Lord, the former by reciting verses from Vidyāpati, Caṇḍīdāsa and Gīta-Govinda and the latter, by singing songs on Kṛṣṇa-Līlā from Jagannātha-Vallabha-Nāṭaka (melodrama written by the former).

One midnight, as Śrī Dāmodara Svarūpa, laid the Lord to bed in the inner apartment, Rāya Rāmānanda returned to his house while Govinda and Śrī Svarūpa slept at the door. It was the wont of the Lord to wake all night chanting aloud Kṛṣṇa's Name. Noticing the silence within, Śrī Dāmodara Svarūpa pushed the door open and found the other three doors closed from within, but the Lord was not in the room. Greatly alarmed, they went out in search of Him. They found the Lord lying on an

open space, a little off the Lion's Gate. His Body became five or six cubits long. He was unconscious and His breathing had ceased. His Hands, Feet, Neck and Waist were disjoined from the Trunk and the places of junction were covered with the bare skin. He was foaming at the Mouth and His Eyes were fixed in a deadly stare. The very sight of the Lord made the devotees' life go out of their bodies. Then Śrī Svarūpa with his party loudly chanted the Name of Kṛṣṇa into the Lord's Ears which brought Him back to His consciousness and He rose up shouting 'Hari', 'Hari'. His Limbs were rejoined to His Body as before.

THE LORD AND THE CAṬAKA PARVATA

One day, the Lord, on the way to the sea, suddenly looked at the Caṭaka Hillock and taking it to be the Govardhana Hill, ran towards it in rapture with the speed of the wind, reciting the following śloka of the Bhāgavata—"This Govardhana Hill is the foremost of the Vaiṣṇavas because, overwhelmed with delight at the touch of the Lotus Feet of Kṛṣṇa and Balarāma, He renders service to Śrī Rādhā-Kṛṣṇa, the Gopas and the Gopīs, cowherds and cows, with drinking water and food such as grass and esculent roots and with caves and glens as cow pens (Bhāg., Canto X, Ch. 21, 18)." Govinda could not overtake the Lord. A hue and cry was raised. Every one rose up from where he was and ran to and fro, in quest of the Lord. The Lord, running like the wind, became stiff on the way, unable to move further. Every pore of His skin swelled like a boil. His hair stood on end, like the Kadamba flower. Blood ran out from His pores like sweat. His throat made gurgling noise. His voice choked and tears ran down His cheeks unceasingly. He lost colour and became death-pale like a conch-shell. Trembling like a tempest on the ocean, He fell

down unconscious on the ground, when Govinda came up, began to sprinkle His Body with water from his flask and fan Him with his sheet. Śrī Svarūpa and the rest now arrived and began to weep at the Lord's plight. They loudly chanted the Name of Kṛṣṇa into His Ears which brought the Lord back to His con- Shortly after, the Lord rose up with a cry of 'Hari', 'Hari' and the Vaiṣṇavas also shouted the Same, in great delight. Half-conscious, the Lord thus addressed Śrī Svarūpa, "You have brought Me back from Govardhana to here. You have snatched Me away from beholding Kṛṣṇa's Līlā with Śrī Rādhā and Her handmaids, on the Govardhana Hill. Why have you brought Me away thence, only to cause My grief?" So saying the Lord wept and the Vaiṣṇavas also followed suit. Thus did the Lord live at Nīlācala posing Himself as Śrī Rādhā and plunged day and night in the ocean of grief at separation from Kṛṣṇa.

THE LORD, AMIDST TELEṄGI-COWS, LIKE A TORTOISE, IN SPIRITUAL ECSTASY

Once, when the Lord was chanting the Name of Kṛṣṇa till midnight in His room at 'Gambhīrā' with the three doors shut from inside, He suddenly heard the rapturous melody of Kṛṣṇa's Flute, rushed thither in the transports of love and fell down unconscious at the south of the Lion's Gate, in the midst of *Teleṅgi*-cows. Noticing the silence within, Govinda who slept at the door, called Śrī Dāmodara Svarūpa near by, who pushed the door open and found the Lord missing. Greatly alarmed, they lighted the torch, went out in search of the Lord, and found Him lying amidst the cows near the Lion's Gate. His Arms and Legs went inside His Body and He looked like a tortoise. He was foaming at the Mouth. His Hairs stood on end and ceaseless tears streamed down His Cheeks. Though outwardly He was unconscious

like a pumpkin-gourd, inwardly He was enraptured with Kṛṣṇa-Prema. The cows surrounded His Body and began to smell it, not at all willing to part with Him. His Body was brought back to 'Gambhīrā' and after loud chanting of the Name of Kṛṣṇa into His Ears, the Lord regained consciousness. His Arms and Legs came out of His Trunk and His Body assumed His usual Form. Half-conscious the Lord thus addressed Śrī Svarūpa,—" Where have you brought Me, Svarūpa? Hearing the sound of Kṛṣṇa's Flute, I went to Vṛndāvana and beheld Kṛṣṇa playing on His Flute in His cow pen, which attracted Śrī Rādhā and Her female comrades. When Śrī Rādhā and Kṛṣṇa entered the bower for Love-Dalliance, the jingling of the tinkling of Her anklets had stolen My Heart and I followed Śrī Rādhā and Her attendants to the bower, transported with delight. When Kṛṣṇa was engaged in His Amorous Pastimes with the Gopīs, their melodious songs and graceful dances sent a thrill of joy in My Heart. Just then you have snatched Me away from that spiritual ecstasy, with an uproar, thus depriving Me of listening to that nectarine sweet voice of Kṛṣṇa, melodious songs of the Gopīs and the Soul-stirring sweet sound of Kṛṣṇa's Flute." Then Śrī Svarūpa Gosvāmī who knew the heart of the Lord, sang the following śloka from the Bhāgavata in his melodious tone. " O Kṛṣṇa! " said the Gopīs, " Is there any woman in the three worlds who can keep herself unmoved and undeviated from the path of her virtue when charmed by the melodious songs of Thy enchanting Flute, resonant with overflowing ambrosia of love and sweetened by the well-regulated modulations? O Kṛṣṇa! look, even the cows, the birds, the denizens of the forest and trees remain spellbound with a thrill of joy at the sight of Thy Beauteous Form that attracts the minds of the three worlds (Bhāg., Canto X, Ch. 29, 40)."

THE LORD IN THE FISHERMAN'S NET

One night, the Lord, suddenly caught sight of the sea from 'Āi-Ṭoṭā'. The moonlight silvered the heaving waves which sparkled like the waters of the Yamunā. This spectacle threw the Lord into a rapture of love and, taking the sea for the Yamunā, the Lord rushed towards the sea unseen by others and leaped into it. He fainted and knew not what He was doing. The waves sometimes sank Him, sometimes floated Him. He was carried away like a dry piece of wood. Thus unconscious, He drifted towards Koṇārka, now under water, now above it, all the while dreaming of Kṛṣṇa's love-sports with the milkmaids in the Yamunā. In the meantime Śrī Dāmodara Svarūpa and his followers were startled when they missed the Lord. Uncertain whither He had gone, they made a vigorous search for the Lord in every creek and corner of Purī. A party of them came to the sea-beach and searched for Him till dawn, when they concluded that the Lord had disappeared from the world. They all thought the worst had happened. Overwhelmed with sorrow and almost out of their senses, Śrī Dāmodara Svarūpa with some party still walked on the sea-beach in search of the Lord, in their intense love. Fortunately, they met a fisherman coming towards them, with his net on his shoulders, sometimes laughing, sometimes weeping, sometimes dancing and singing 'Hari', 'Hari'. Śrī Dāmodara Svarūpa questioned him in surprise. "Tell us, fisherman, have you seen a man on this side? Why are you in this mood?" The fisherman replied, "I have not seen any man, but a dead body was caught in my net and I dragged it ashore, mistaking it for a big fish. The sight of a corpse frightened me and when I was clearing my net, I happened to touch the body. At once the spirit of the dead entered my body, and caused in me tremor, choking of voice, bristling of hair

and tears in my eyes. Whether it was the ghost of a deceased Brāhmaṇa or a hobgoblin, I could not say. The body was elongated above five or seven cubits; each arm and leg were three feet long. All the places of junction of the body were disjoined with the bare skin only. It lay stiff as a corpse with a fixed gaze in the eyes; but at times it groaned, at others, remained inert. If I die possessed of this spook, how will my wife and children live? If I find an exorcist, he will rid me of this bogey. I catch fish alone at night but no evil spirit can seize me, as I remember the God Nṛsiṃha; but strange to say, this ghost holds me with double grip when I recite Nṛsiṃha's Name. Don't go there, I tell you, lest this hobgoblin should possess you, too." From these words, Śrī Dāmodara Svarūpa understood everything and told the fisherman gently, "Well, I am a great exorcist. I know how to expel spirits." With this he uttered some Mantras, laid his hand on the fisherman's head, gave him three slaps and cried out, "The ghost has left you. Fear no more." The fisherman now became a little composed. Śrī Svarūpa then assured him saying, "The man whom you have mistaken for a ghost is no other than the Supreme Lord Śrī Caitanya Mahāprabhu. In a transport of love, He had jumped into the sea. Him you had raised in your net. His touch had thrilled you with Kṛṣṇa-Prema which you had mistaken for possession of a ghost. Now your fear gone and your mind composed, show me where you had landed Him." The fisherman led them all to the place. They beheld the Lord lying on the ground, huge-bodied, pale-skinned from long immersion in water and coated with sand all over His Body. His Limbs were abnormally long, loose and with the skin flapping. They could not carry Him over such a long distance. So they removed His wet loin cloth and put a dry one instead and laid Him down on a sheet of cloth after brushing away the sands from His Body.

Then they began to chant aloud Kṛṣṇa's Name into His Ears which brought the Lord back to His consciousness and the Lord leaped up with a roar. His Limbs were rejoined and returned to their proper places. Half-unconscious still, He looked hither and thither and spoke as if from the sky, "Beholding the Yamunā in the ocean, I went to Vṛndāvana and there found the Son of the lord of Vraja sporting in the water with Śrī Rādhā and other milkmaids. I stood on the bank, gazing on the river, while one of the 'Sakhīs' (confidante of Śrī Rādhā) pointed out the mysteries to Me. Kṛṣṇa, Rādhā and Her female companions dressed themselves beautifully, partook of a rich picnic and retired to rest. My Heart was filled with ecstasy at this pleasant sight. Just then you caught hold of Me and brought Me here with a hubbub. Ah! Where is Yamunā? Where is Vṛndāvana? Where is Kṛṣṇa? Where is Śrī Rādhā with Her milkmaids?" Śrī Dāmodara Svarūpa then brought the Lord to 'Gambhīrā' to the great delight of all the devotees of the Lord.

THE TRANSCENDENTAL ECSTASY OF THE LORD DURING HIS LAST LĪLĀ

After receiving the enigmatic message in verse from Advaita Ācārya through Jagadānanda, the Lord plunged into a deeper trance. His love-madness at the separation of Kṛṣṇa was increased hundredfold. He raved frantically day and night, identifying Himself with Śrī Rādhā. One evening suddenly thinking that Kṛṣṇa was leaving Vṛndāvana for Mathurā, the Lord, in the character of Śrī Rādhā, was seized with love-madness, mourning deliriously for the separation of Kṛṣṇa, while clasping the neck of Rāya Rāmānanda and addressing Śrī Dāmodara Svarūpa as one of the Sakhīs of Śrī Rādhā, "Alas! Alas! friend, Kṛṣṇa has gone to Mathurā, plunging

Me in the ocean of grief. How can I live without Him? Whither shall I go? Whither I shall find Him?" Śrī Dāmodara Svarūpa and Rāya Rāmānanda consoled the Lord in His grief of separation-in-love for Kṛṣṇa by singing love-songs from Vidyāpati, Caṇḍīdāsa and Gīta-Govinda and Rāya's melodrama. But these lamentations continued till midnight when Śrī Svarūpa laid the Lord to bed in His room. Rāya Rāmānanda left for his home, Śrī Svarūpa and Govinda slept at the door of the room. But the love for Kṛṣṇa was thrilling the heart of the Lord. He awoke and began to chant the Name of Kṛṣṇa. The pang of separation convulsed His Heart and He began to rub His Face against the wall. His Face, Cheeks and Nose were all lacerated but in the vehemence of ecstasy, He knew not of the blood oozing down them. Śrī Svarūpa, hearing the groaning sound within, lighted a lamp, entered the room and found the Lord's Face, Cheeks and Nose besmeared with blood. In great grief, Śrī Svarūpa brought the Lord back to His bed and soothed Him in various ways. Next morning, Śrī Svarūpa in anxiety consulted with the other devotees of the Lord and made Paṇḍita Śaṅkara, brother of Dāmodara Paṇḍita, sleep in the Lord's room, nursing His Feet. In fear of Śaṅkara, the Lord could not leave His room nor knock His Face against the wall. Thenceforward, Śaṅkara was known as the Lord's 'Foot-pillow'.

CHAPTER XXIV

THE CONCLUDING PERIOD OF HIS DIVINE LĪLĀ

"THE Supreme Lord Śrī Caitanya Mahāprabhu appeared in the firmament of Gauḍa like a full moon showering upon all the worlds the Nectarine Bliss of His Own Divine Love, and, having manifested His ever-fresh Transcendental Līlā for forty-eight years, veiled His Eternal Beautiful Form from the mortal gaze of the world."*

The Lord resided at 'Gambhīrā' till His Disappearance.

His Career is divided into two halves, *viz.*, (a) in the Role of a Householder and latterly (b) in the Role of a Vaiṣṇava-Sannyāsī-Preacher. The Lord in the Role of a Householder has been mentioned in Chapter IV and the duties of a Vaiṣṇava householder as declared by the Lord are noted in Chapter XIV. As a Sannyāsī, His Career is divided into three periods, *viz.*, (*i*) the first six years during which the Lord preached His Doctrine of unalloyed devotion to the Absolute Person Śrī Kṛṣṇa travelling throughout the length and breadth of the country, converting and assimilating the multifarious non-devotional sects prevailing all over India into pure

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* एवं गौडे नभसि जगतामीश्वरो गौरचन्द्र
आविर्भूतः स्वभजनसुधां सर्वलोकेषु वर्षन् ।
वर्षान्नीत्वा वसुयुगमितान्नित्यनूत्नैर्विलासै-
रन्तर्धानं नृनयनगतां नित्यमूर्तिं निनाय ॥

Śloka in 'Śrī Caitanya-Līlāmṛtasāraḥ' by Paramahaṃsa Śrī Śrīmad Ananta Vāsudeva Paravidyābhūṣaṇa Gosvāmī Mahārāja, p. 64.

Vaiṣṇavism; (*ii*) during the next six years, the Lord, living in greater privacy but moving freely in the circle of His devotees, both Gauḍīya and Oriyā, at Purī, expounded the esoteric meaning of Prema-Bhakti (Loving Devotion) as practised by His highest devotees, and (*iii*) during the concluding twelve years, the Lord devoted Himself exclusively to the tasting of Kṛṣṇa-Prema in the shape of 'Love-in-separation', in the Role of Śrī Rādhā, in the inviolable privacy of His sanctum 'Gambhīrā', in the constant company of His two most intimate Associates,—Śrīla Dāmodara Svarūpa and Śrīla Rāya Rāmānanda.

The Advent and Ascension of the Supreme Lord Viṣṇu and His Own, *viz.*, the Vaiṣṇavas, do not come under the purview of the empiricists with all the thesaurus of their mundane acquisitions and learning. In Gītā (Ch. IX, 11) the Supreme Lord says to Arjuna—" My Eternal Form is Sat-Cit-Ānanda (Being-Intelligence-Bliss). My Potencies act by My Grace, but I am Independent of those actions. I condescend to appear to the mundane view out of My causeless Grace through My Harmonising Potency (Yoga-Māyā). I am above Physical Nature and her laws. I am Omnipotent and Self-Effulgent. I reveal Myself when I will. The ascription of infinitesimality, finitude or fallibility to Me is due to the crippled senses of Māyā-ridden souls. They are quite ignorant of My Supreme Personality. My Super-excellent Beautiful Form is Transcendental, Eternally Adolescent, and of medium stature. I reveal Myself through My inconceivable Cit Potency. Fools suppose this Eternal Beautiful Form of Mine to be mortal, subject to the influence of Māyā and her laws; but they do not know that I am the Supreme Lord of all, macrocosm and microcosm. Hence, deluded by their deceptive empiric knowledge, they impute a wrong

and superficial view to My Beautiful Figure Whom My devotees endowed with pure intelligence behold as the embodied Personality of the principles of Sat, Cit and Ānanda. Fools misinterpret, misunderstand, misconceive and so disparage My Transcendental Personality Whom they mistake for a mundane human form and even go the length of deriding Me (witness—Śiśupāla, Kaṃsa, etc.), not knowing My Supreme Spiritual Personality Who am beyond the limits of time and space." The Supreme Lord Viṣṇu and the Vaiṣṇavas are not subject to mundane births and deaths like conditioned souls. They are of the transcendental spiritual essence and appear to and disappear from the mundane view according to their sweet free will.

Life in the mundane plane with its concomitant enjoyment and suffering, pleasure and pain, is, however, the perverted reflection of the eternal spiritual life of a *Jīva*-soul in the blissful Realm of Vraja where he is in unceasing intimate loving communion with the Supreme Lord, the Beloved of his soul. Here suffering of a bound soul consequent upon the forgetfulness of Kṛṣṇa is the penal caricature of pseudo-mastership inflicted upon him by Māyā, the Deluding Potency of the Lord, and is, therefore, unwholesome and undesirable; but the practice of separation-in-love for Kṛṣṇa, the true and eternal function of all *Jīva*-souls, is full of unalloyed bliss and makes the soul taste the ever-new freshness of the eternal life at every step.

The Disappearance of the Supreme Lord Śrī Caitanya Mahāprabhu was followed by events of great importance in the annals of religious history. The immediate results were that—

(1) Paṇḍita Vakreśvara, one of the most favourite Associates of the Lord, was entrusted with

the management and supervision of 'Gambhīrā' the sanctum of the Lord.

(2) Śrīla Rūpa Gosvāmī Prabhu and Śrīla Sanātana Gosvāmī Prabhu, the two most competent Lieutenants of the Lord, who had been sent as Missionaries in charge of Western India, now took the lead in preaching and promulgating the tenets of the Lord in pursuance of His Commands and Instructions by (a) composing innumerable religious Scriptures in Sanskrit*, (b) establishing preaching

* (a) Works of Śrīla Rūpa Gosvāmī:—(1) Bhakti-Rasāmṛta-Sindhu, (2) Ujjvala-Nīlamaṇi, (3) Vidagdha-Mādhava, (4) Lalita-Mādhava (5) Dānakeli-Kaumudī, (6) Prayuktākhyāta, Candrikā, (7) Saṃkṣepa-Bhāgavatāmṛta, (8) Haṃsadūta, (9) Uddhava-Sandeśa, (10) Kṛṣṇa-Janmatithi-vidhi, (11) Kṛṣṇa-Gaṇoddeśa-Dīpikā, (12) Saṃkṣepa-Gaṇoddeśa-Dīpikā, (13) Mathurā-Mahimā, (14) Nāṭaka-Candrikā-(15) Stavamālā and (16) Padyāvalī, the latter two being lyrics describing the Revels of Śrī Kṛṣṇa in Vraja.

(b) Works of Śrīla Sanātana Gosvāmī :—(1) Digdarśinī Ṭīkā on Hari-Bhakti-Vilāsa, (2) Bṛhad-Bhāgavatāmṛta, (3) Daśama-Ṭippanī or Bṛhad-Vaiṣṇava-Toṣaṇī and (4) Līlāstava or Daśama-carita.

(c) Works of Śrīla Jīva Gosvāmī:—(1) Śrī Bhāgavata Sandarbha or Ṣaḍ-Sandarbha consisting of (a) Tattva-Sandarbha, (b) Bhagavad-Sandarbha comprising Brahman, Paramātmā and Bhagavān and Their inter-relationship, (c) Paramātma-Sandarbha, (d) Kṛṣṇa-Sandarbha, (e) Bhakti-Sandarbha and (f) Prīti-Sandarbha. (2) Śrī Gopālacampū, (3) Hari-nāmāmṛta - Vyākaraṇa, (4) Śrī Saṅkalpa - Kalpavṛkṣa, (5) Kṛṣṇārcā-Dīpikā, (6) Gopāla-Virudāvalī, (7) Rasāmṛtaśeṣa, (8) Śrī Mādhava-Mahotsava, (9) Śrī Gāyatrī-Bhāṣya, (10) Sūtra - Mālikā, (11) Dhātu - Saṃgraha, (12) Bhāvārthasūcaka-campū, (13) Commentaries on (a) Gopālatāpanī Upaniṣad, (b) Brahmasaṃhitā, (c) Bhakti-Rasāmṛta-Sindhu, (d) Ujjvala-Nīlamaṇi and (e) Yogasāra-Stava and (14) Characteristic marks of the Lotus Feet of Śrī Rādhā and Śrī Kṛṣṇa.

(d) Works of Śrīla Raghunāthadāsa Gosvāmī:—(1) Śrī Caitanya-Stava-Kalpavṛkṣa, or Stavamālā or Stavāvalī, (2) Śrī Dāna-Carita and (3) Muktā-Carita.

(e) Works of Śrīla Gopāla Bhaṭṭa Gosvāmī:—(1) Satkriyāsāra-Dīpikā, (2) Hari-Bhakti-Vilāsa edited by Śrī Sanātana Gosvāmī and (3) Commentary on Kṛṣṇakarṇāmṛta. He also sketched a brief outline of Ṣaḍ-Sandarbha which was completed by Śrī Jīva Gosvāmī Prabhu.

centres in many parts of the country and (c) restoring to renewed spiritual vitality many Holy Shrines of the Supreme Lord Śrī Kṛṣṇa that were then not much in vogue or actually forgotten. The Supreme Lord Śrī Caitanya Mahāprabhu Himself had rediscovered the Holy Pools of Śrī Rādhikā and Śrī Kṛṣṇa during his Wanderings in the Quest of Kṛṣṇa in the twelve groves of Vṛndāvana.

(3) Śrīla Raghunāthadāsa Gosvāmī Prabhu, unable to bear the pangs of separation due to the Disappearance of the Lord, left Purī for Vṛndāvana with the intention of ending his life by a fall from the Govardhana Hill but was dissuaded from the purpose by his Divine Masters Śrīla Rūpa Gosvāmī Prabhu and Śrīla Sanātana Gosvāmī Prabhu. He followed and illustrated, unambiguously by his conduct in body, mind and word, the deepest significance of their teachings.

The Divine Līlā of Śrī Caitanya Mahāprabhu is referred to in the 'Caitanyāṣṭakam' of Śrīla Rūpa Gosvāmī Prabhu, which runs as follows:—

THE INVOCATION OF THE LORD

सदोपास्यः श्रीमान् धृतमनुजकायैः प्रणयितां
वहद्भिर्गीर्वाणैर्गिरिशपरमेष्ठिप्रभृतिभिः ।
स्वभक्तेभ्यः शुद्धां निजभजनमुद्रामुपदिशन्
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥१॥

I. Would the selfsame Śrī Caitanya again appear in the avenue of my vision, Who is always adored with intense feeling of love and affection by Śiva, Brahmā and other gods assuming human forms, and Who inculcates His Own Principle of Pure Devotion to His devotees such as Śrī Dāmodara Svarūpa and others?

सुरेशानां दुर्गं गतिरतिशयेनोपनिषदां
मुनीनां सर्वस्वं प्रणतपटलीनां मधुरिमा ।
विनिर्यासः प्रेम्णो निखिलपशुपालाम्बुजदृशां
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥२॥

II. Would the selfsame Śrī Caitanya again appear in the avenue of my vision, Who is the stronghold of the lords of gods (in their quandary) Who is the highest Goal of all Upaniṣads, Who is the Be-all and End-all of the lives of saints, Who is the veritable gracefulness to His submissive devotees and Who is the Divine Decoction of holy love of the milkmaids of Vraja?

स्वरूपं बिभ्राणो जगदतुलमद्वैतदयितः
प्रपन्नश्रीवासो जनितपरमानन्दगरिमा ।
हरिर्दीनोद्धारी गजपतिकृपोत्सेकतरलः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥३॥

III. Would the selfsame Śrī Caitanya again appear in the avenue of my vision, Who supports Śrī Dāmodara Svarūpa (His most intimate companion) with the ambrosial stream of Grace, Who is dearly loved by Śrī Advaita Prabhu, Who is obeyed in perfect resignation by Śrīvāsa Paṇḍita, Who has effected the glorification of the venerable ascetic named Paramānanda Purī, Who has redeemed His humble devotee Śrīla Ṭhākura Haridāsa, and Who is eager to shower the nectar of His choicest blessings upon Pratāparudra Gajapati, king of Orissa?

रसोद्दामा कामार्बुदमधुरधामोज्ज्वलतनु-
र्यतीनामुत्तंसस्तरणिकरविद्योतिवसनः ।
हिरण्यानां लक्ष्मीभरमभिभवन्नाङ्गिकरुचा
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥४॥

IV. Would the selfsame Śrī Caitanya again appear in the avenue of my vision, Who is intoxicated with the love of Kṛṣṇa, Whose Personal Beauty is very enchanting and lovely, excelling million times that of Cupid, Who is the crest-jewel of the Sannyāsīs, the hue of Whose garment resembles the crimson rays of the rising sun, and the Beautiful Complexion of Whose Limbs throws even the radiant lustre of molten gold on the background?

हरे कृष्णेत्युच्चैः स्फुरितरसनो नामगणना-
कृतग्रंथिश्रेणिसुभगकटिसूत्रोज्ज्वलकरः ।
विशालाक्षो दीर्घार्गलयुगलखेलाञ्चितभुजः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥५॥

V. Would the selfsame Śrī Caitanya again appear in the avenue of my vision, at Whose loud chanting the Names of Hari, Kṛṣṇa and Rāma find full scope to dance on His Tongue, Whose left Hand looks bright with the string hanging and tied unto His waist-band and meant for counting the number of beads, Whose Beautiful Eyes extend reaching up to the Ears and Whose Arms elongate reaching down to the Knees?

पयोराशेस्तीरे स्फुरदुपवनालीकलनया
मुहुर्वृन्दारण्यस्मरणजनितप्रेमविवशः ।
कचित् कृष्णावृत्तिप्रचलरसनो भक्तिरसिकः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥६॥

VI. Would the selfsame Śrī Caitanya again appear in the avenue of my vision, Who, being adept in Divine Love, loses His consciousness from the constant recollection of Vṛndāvana at the sight of the groves on the sea-beach, and Whose Tongue sometimes becomes agile on account of chanting the Name of Kṛṣṇa?

रथारूढस्यारादधिपदवि नीलाचलपते-
रदभ्रप्रेमोर्मिस्फुरितनटनोल्लासविवशः ।
सहर्षं गायद्भिः परिवृततनुर्वैष्णवजनैः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥७॥

VII. Would the selfsame Śrī Caitanya again appear in the avenue of my vision, Who is overwhelmed with ecstasy from dancing out of intense love for Kṛṣṇa, while the Vaiṣṇavas are engaged in the thrilling congregational chant of the Holy Name before the Car of Lord Jagannātha on His way to Sundarācala?

भुवं सिञ्चन्नश्रुस्रुतिभिरभितः सान्द्रपुलकैः
परीताङ्गो नीपस्तबकनवकिञ्जल्कजयिभिः ।
घनस्वेदस्तोमस्तिमिततनुरुत्कीर्तनसुखी
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥८॥

VIII. Would the selfsame Śrī Caitanya again appear in the avenue of my vision, Whose constant flow of tears inundates the surface of the earth while deeply absorbed in the bliss of congregational chant, Whose Hair stand on end through ecstasy like the filaments of 'Kadamba' and Whose Limbs are wholly sprinkled with copious perspiration due to uplifted dance during chanting?

अधीते गौराङ्गस्मरणपदवीमङ्गलतरं
कृती यो विश्रम्भस्फुरदमलधीरष्टकमिदम् ।
परानन्दे सद्यस्तदमलपदाम्भोजयुगले
परिस्फारा तस्य स्फुरतु नितरां प्रेमलहरी ॥

Let Divine Love at the Beautiful Lotus Feet of Śrī Caitanya Mahāprabhu overflow the heart of that fortunate being who daily recites with devotional aptitude this blissful eight verses commemorating His Benign Qualities and Deeds.

DATES OF ADVENT, ASCENSION, ETC., OF THE SIX GOSVĀMĪS OF VṚNDĀVANA *

1. Śrīla Rūpa Gosvāmī Prabhu :—

Advent	1411 Śakābda (1489 A.C.)
Duration of manifest career ..	75 years
Duration of residence at Vṛndāvana.	53 „
Duration of household career ..	22 „
Ascension	1486 Śakābda (1564 A.C.)

2. Śrīla Sanātana Gosvāmī Prabhu :—

Advent	1410 Śakābda (1488 A.C.)
Duration of manifest career ..	70 years
Duration of residence at Vṛndāvana.	43 „
Duration of household career ..	27 „
Ascension	1480 Śakābda (1558 A.C.)

3. Śrīla Raghunāthadāsa Gosvāmī Prabhu :—

Advent	1417 Śakābda (1495 A.C.)
Duration of manifest career ..	76 years
Duration of residence at Vṛndāvana.	41 „
Duration of household career ..	19 „
Duration of residence at Nīlācala ..	16 „
Ascension	1493 Śakābda (1571 A.C.)

4. Śrīla Jīva Gosvāmī Prabhu:—

Advent	1455 Śakābda (1533 A.C.)
Duration of manifest career ..	85 years
Duration of residence at Vṛndāvana.	65 „
Duration of household career ..	20 „
Ascension	1540 Śakābda (1618 A.C.)

5. Śrīla Raghunātha Bhaṭṭa Gosvāmī Prabhu :—

Advent	1427 Śakābda (1505 A.C.)
Duration of manifest career ..	74 years
Duration of residence at Vṛndāvana.	45 „
Duration of household career ..	28 „
Duration of residence at Nīlācala ..	1 year
Ascension	1501 Śakābda (1579 A.C.)

6. Śrīla Gopāla Bhaṭṭa Gosvāmī Prabhu :—

Advent	1425 Śakābda (1503 A.C.)
Duration of manifest career ..	75 years
Duration of residence at Vṛndāvana.	45 „
Duration of household career ..	30 „
Ascension	1500 Śakābda (1578 A.C.)

* *The dates of advent, ascension, etc., of the six Gosvāmīs of Vṛndāvana are referred to in "The Sajjanatoṣaṇī" Vol. II, edited by His Divine Grace Om Viṣṇupāda Śrīla Ṭhākura Bhakti Vinoda in* 1882.

CHAPTER XXV

THE TEACHING OF THE LORD

THE Lord teaches us that in Bhakti-Cult, the Means as well as the End are identical and that the foremost and highest Means of attaining that End is 'Nāma-Saṃkīrtana'. For, in Kali-Yuga, Kṛṣṇa descends as the Holy Name. The Holy Name redeems the whole world. There is no other religion in this Kali-Yuga than the chanting of the Holy Name. The sum and substance of all Śāstras is that the Holy Name is the Quintessence of all 'Mantras' in all religions. Thrilled with extreme delight, the Lord spoke, "Listen, O Svarūpa and Rāma Rāya, the highest and the most cogent panacea of world-disease in this Kali-Yuga is chanting the Holy Name of Kṛṣṇa." "He is truly intelligent and wise who worships Kṛṣṇa with this chanting and thereby attains His Lotus Feet (Bhāg., Canto XI, Ch. 5, 32)." Nāma-Saṃkīrtana destroys all evils and creates all kinds of bliss and rapturous love in Kṛṣṇa as well. Nāma-Saṃkīrtana generates all kinds of Bhakti and purifies the heart from all worldly affinities and afflictions. Therefore, chant the Name at meals, in bed, here, there and everywhere. Nāma-Saṃkīrtana is not restricted to any particular place, time or person. Nāma-Saṃkīrtana works everywhere. Nāma-Saṃkīrtana is Omnipotent, Omniscient and Omnipresent. Nāma-Saṃkīrtana is one and the same with the Absolute Person Śrī Kṛṣṇa. "The Universal Church of Nāma-Saṃkīrtana will be established all over the world, in all towns and villages"*.

* The above prediction of the Lord is going to be fulfilled under the direct supervision of the Gauḍīya Mission and as many as seventy preaching centres of Nāma-Saṃkīrtana have been established in all parts of the countries and one in England.

THE LORD'S ŚIKṢĀṢṬAKAM

श्री श्री शि क्षा ष्ट क म्

The sevenfold
efficacy of chanting the Holy Name

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयःकैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्द्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥१॥

May the chanting of the Holy Name of Śrī Kṛṣṇa be glorified, which (1) sweeps off all the dirts from the mirrors of our hearts, (2) extinguishes the great forest-fire of suffering from the cycle of births and deaths, (3) sheds moonlight upon the lily of eternal good, (4) is the very Life of the bride of real learning, (5) swells the Ocean of ecstatic Bliss, (6) gives the full taste of pure nectar at every utterance of the Holy Name and (7) bathes, *i.e.,* purifies and refreshes the whole self including body, mind and soul in Divine Bliss. —I.

Non-relishing misfortunes
of fourfold impediments standing*
on the way of chanting the Holy Name

नाम्नामकारि बहुधा (बहुता) निजसर्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणे न कालः ।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः ॥२॥

O Almighty Supreme Lord! Thou hast, out of Thy Infinite Mercy, given to the world a multiplicity

* The fourfold impediments are:—(1) ignorance of eternal Principles, (2) frailties of heart, (3) evil propensities and (4) offences. Each of these four 'Anarthas' (impediments) is again subdivided into four kinds which the reader will find in the 'Bhajana-Rahasya' of Śrīla Ṭhākura Bhakti Vinoda.

of Thy Names, endowed Each of The Names with all Thy Potencies and made no restrictions as to the time, place, etc., of their recitations and remembrance. But alas! such is my ill-luck that I have no love for chanting Thy Names. —II.

Eligibility of chanting the Holy Name

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥३॥

He, who is humbler than a blade of grass, is more forbearing than a tree and honours others yet without any desire of honouring himself, is ever worthy of chanting the Holy Name. —III.

Procedure of
prayer while chanting the Holy Name

न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहैतुकी त्वयि ॥४॥

No riches, no friends or relatives, no beautiful muse do I pray Thee for, but may my heart ever cling to Thee, O Supreme Lord, out of selfless devotion and love, whenever and wherever I may be born. —IV.

The true conception
of the chanter of the Holy Name

अयि नन्दतनुज किङ्करं पतितं मां विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कजस्थितधूलीसदृशं विचिन्तय ॥५॥

O Son of Nanda! Graciously count me, Thy servant, as a particle of dust of Thy Lotus Feet, fallen as I am in the terrible ocean of this world. —V.

The permanent
symptoms of Rati or the dawning of
Love arising out of chanting the Holy Name

नयनं गलदश्रुधारया वदनं गद्गदरुद्धया गिरा ।
पुलकैर्निचितं वपुः कदा तव नामग्रहणे भविष्यति ॥६॥

When will my eyes, O Lord! at the chanting of Thy Name, be filled with flowing tears, my voice become choked and the hair of my body stand up in ecstasy? —VI.

Intense feeling of
unbearable separation from the
Supreme Lord, when nearing perfection

युगायितं निमेषेण चक्षुषा प्रावृषायितम् ।
शून्यायितं जगत्सर्वं (जगत्यापि) गोविन्दविरहेण मे ॥७॥

The separation from my Beloved Govinda makes an instant, *i.e.*, the twinkling of an eye, seem to me to be an aeon, my eyes are turned into the rainy season itself and the whole world appears to me a void. —VII.

The realisation of the Highest End
(Divine Love) of chanting the Holy Name,
in the unalloyed essence of all unconditioned souls

आश्लिष्य वा पादरतां पिनष्टु मामदर्शनान्मर्महतां करोतु वा ।
यथा तथा वा विदधातु लम्पटो मत्प्राणनाथस्तु स एव नापरः ॥८॥

Whether Kṛṣṇa, my Beloved, hugs me in His sweet embrace or tramples me under His Feet or torments me by keeping Himself away from me, gratifying His Amours in whatever manner He likes, He and none else is the Lord of my life. —VIII.

By 'Śikṣāṣṭakam', the Lord teaches us that the Knowledge of Relationship, the Means as well as the End is Kṛṣṇa, Kṛṣṇa-Bhakti and Kṛṣṇa-Prema, respectively, which is the fundamental Principle of the Śrīmad-Bhāgavata. One adept in devotional service of the Supreme Lord Śrī Kṛṣṇa throughout day and night divided into eight distinct periods, will

find the hidden treasure of his 'bhajana' in this eight ślokas of the Lord. (*Vide* 'Bhajana-Rahasya' of Śrīla Ṭhākura Bhakti Vinoda).

ŚRĪ ŚRĪ NĀMĀṢṬAKAM

(*Śrīla Rūpa Gosvāmī Prabhu*)

श्री श्री ना मा ष्ट क म्

निखिलश्रुतिमौलिरत्नमालाद्युतिनीराजितपादपङ्कजान्त ।
अयि मुक्तकुलैरुपास्यमानं परितस्त्वां हरिनाम संश्रयामि ॥१॥

1. O Hari Nāma! the tips of Thy Lotus Feet have been eternally worshipped by the glowing radiance diffused from the gemmed chaplets of the Upaniṣads, the crest-jewels of the Vedas. Thou art eternally adored and chanted by the liberated souls. O Hari Nāma! clearing myself of all offences, I entirely take shelter in Thee.

जय नामधेय मुनिवृन्दगेय जनरञ्जनाय परमक्षराकृते ।
त्वमनादरादपि मनागुदीरितं निखिलोग्रतापपटलीं विलुम्पसि ॥२॥

2. O Holy Name! all Glory to Thee Who art eternally chanted by the saints. To confer eternal bliss upon the people, Thou hast appeared before them as the Transcendental Word. Thou destroyest all sorts of terrible sufferings of him who happens to chant even Thy dim reflection known as Nāmābhāsa.

यदाभासोऽप्युद्यन् कवलितभवध्वान्तविभवो
दृशं तत्वान्धानामपि दिशति भक्तिप्रणयिनीम् ।
जनस्तस्योदात्तं जगति भगवन्नामतरणे
कृती ते निर्वक्तुं क इह महिमानं प्रभवति ॥३॥

3. O the Sun of Blessed Name! even the slightest reflection of Thy Radiant Self is sufficient to dispel

the gloom of ignorance from the minds of those who are steeped in the foul sink of worldliness and to confer spiritual vision of pure devotion on those who are blind of inner sight. Who is there in the world so expert as to be able to sing Thy glories to the finish?

[Just as the twilight before the sunrise dispels the gloom and all kinds of fears and troubles accruing therefrom, so the dim reflection or Dawning of the Holy Name removes all sorts of evils or 'anarthas' arising from forgetfulness of the true nature of our real self and the Supreme Lord Śrī Kṛṣṇa.]

यद्ब्रह्म साक्षात्कृतिनिष्ठयापि विनाशमायाति विना न भोगैः ।
अपैति नामस्फुरणेन तत्ते प्रारब्धकर्मेति विरौति वेदः ॥४॥

4. O Holy Name! the seeds of deeds which necessitate rebirth for their fruition are not totally destroyed despite veritable realisation of oneness with Brahman by dint of constant meditation. But, O Hari Nāma! no sooner dost Thou gain a free scope on the tongue of Thy chanter than all the seeds of deeds of his previous existence are destroyed. Such the Vedas loudly declare.

अघदमनयशोदानन्दनौ नन्दसूनो
कमलनयनगोपीचन्द्रवृन्दावनेन्द्राः ।
प्रणतकरुणकृष्णावित्यनेकस्वरूपे
त्वयि मम रतिरुच्चैर्वर्द्धतां नामधेय ॥५॥

5. O Killer of the demon Agha! O Son of Yaśodā! O Son of Nanda! O Lotus-Eyed! O Moon of the Gopīs! O Lord of Vṛndāvana! O Merciful to the submissive! O Kṛṣṇa! Thou hast manifested Thy Self in such various Forms out of Thy infinite Mercy! Let my ardour of love for Thee go on increasing uninterruptedly.

वाच्यं वाचकमित्युदेति भवतो नामस्वरूपद्वयं
पूर्वस्मात्परमेव हन्त करुणं तत्रापि जानीमहे ।
यस्तस्मिन् विहितापराधनिवहः प्राणी समन्ताद्भवे
दास्येनेदमुपास्य सोऽपि हि सदानन्दाम्बुधौ मज्जति ॥६॥

6. O Holy Name! Thou hast a double Form, *viz.,* Vācya (signified), *i.e.,* the Transcendental Personality of Kṛṣṇa and Vācaka (signifier), *i.e.,* the Transcendental Word or Name, such as Kṛṣṇa, Govinda, etc., identical with the Vācya. But to us, the latter Vācaka, *i.e.,* the Holy Name of Kṛṣṇa, is more compassionate than the former Vācya or the Divine Personality against Whom we, the fallen souls, have offended; because, as soon as we chant the Vācaka, *i.e.,* Thy Holy Name, keeping clear of offences against the Name, we are at once immersed in the blissful ocean of Divine Love.

सूदिताश्रितजनार्तिराशये रम्यचिद्घनसुखस्वरूपिणे ।
नाम गोकुलमहोत्सवाय ते कृष्ण पूर्णवपुषे नमो नमः ॥७॥

7. O Holy Name! O Kṛṣṇa! Thou killest the offences of Thy devotees who have taken absolute shelter in Thy Lotus Feet. Thou art the Bodily Self of the most delightful Self-luminous concentrated Bliss. Thou art, O Holy Name! the Very Self of great rejoicings of Gokula. O Kṛṣṇa! I offer my humble obeisances time and again to Thee, the Divine Form of all exquisiteness in the fullest degree.

नारदवीणोज्जीवन सुधोर्मिनिर्यासमाधुरीपूर ।
त्वं कृष्णनाम कामं स्फुर मे रसने रसेन सदा ॥८॥

8. O Holy Name of Kṛṣṇa! Thou art the very Life of Nārada's Guitar and the Spiritual Elixir of ambrosial ripples of the Ocean surcharged with the Divine Mellowness of Love. I beseech Thee, O Holy Name! Mayest Thou ever find in my tongue a full scope for all the ardour of Divine Love.

ŚRĪ ŚRĪ UPADEŚĀMṚTAM

(Śrīla Rūpa Gosvāmī Prabhu)

श्री श्री उ प दे शा मृ त म्

वाचोवेगं मनसः क्रोधवेगं
जिह्वावेगमुदरोपस्थवेगम् ।
एतान् वेगान् यो विषहेत धीरः
सर्वामपीमां पृथिवीं स शिष्यात् ॥१॥

1. Who is a Gosvāmī? The sixfold restraints that characterise a Gosvāmī are:—He who can keep under control the sixfold passions of (i) idle gossips, (ii) mental speculation, (iii) wrath, (iv) palatable dishes, (v) gluttony and (vi) carnal appetite, is a Gosvāmī (controller of senses) quite competent to dominate the whole world.

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जनसङ्गश्च लौल्यञ्च षड्भिर्भक्तिर्विनश्यति ॥२॥

2. The six things which destroy pure devotion are:—(i) The bad habit of excessive accumulation, (ii) toilsome efforts in frivolous pursuits, (iii) idle talk, (iv) undue attachment to devotional rules or their abandonment either of which impedes further spiritual progress, (v) association with the wicked and (vi) laxity or apathy to follow conclusive truths.

उत्साहान्निश्चयाद्धैर्यात्तत्तत्कर्मप्रवर्तनात् ।
सङ्गत्यागात्सतोवृत्तेः षड्भिर्भक्तिः प्रसिध्यति ॥३॥

3. The six qualities favourable to pure devotion are:—(i) enthusiasm, (ii) certitude, (iii) patience, (iv) practical application of specified or prescribed devotional rites, (v) abjuration of evil company and (vi) saintly temperament.

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।
भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥४॥

4. The six holy acts indicative of pure devotion are:—(i) giving something for spiritual service of the Supreme Lord, (ii) accepting something for the same purpose, (iii) talking about confidential spiritual matters, (iv) asking questions about the same, (v) feeding the saints (Absolute-realised souls) and (vi) partaking of their leavings.

कृष्णेति यस्य गिरि तं मनसाद्रियेत
दीक्षास्ति चेत् प्रणतिभिश्च भजन्तमीशम् ।
शुश्रूषया भजनविज्ञमनन्यमन्य-
निन्दादिशून्यहृदमीप्सितसङ्गलब्ध्या ॥५॥

5. The threefold service of a middling devotee are:—(i) He who, when initiated, chants the Holy Name of Śrī Kṛṣṇa through his lips, must be taken into favour with the mind, (ii) He who serves Śrī Kṛṣṇa with single-minded devotion, must be honoured with prostrated obeisances and (iii) He who is well-versed and adept in the mysteries of confidential loving service of Śrī Kṛṣṇa and is above cynicism, must be adored and his words listened to, with whole-hearted devotion as one whose companionship is worth having.

दृष्टैः स्वभावजनितैर्वपुषश्च दोषैः न प्राकृतत्वमिह भक्तजनस्य पश्येत् ।
गङ्गाम्भसां न खलु बुद्बुदफेनपङ्कैर्ब्रह्मद्रवत्वमपगच्छति नीरधर्मैः ॥६॥

6. A devotee must not be a target of empiric view of criticism:—

A Bhakta who worships the Supreme Lord Śrī Kṛṣṇa with unflinching devotion may have natural defects in his limbs and habits but that is no reason why he should be regarded as on a par with other conditioned souls. The water of the Ganges never loses Its characteristic spiritual sanctity

notwithstanding the bubbles, froths, foams and muddiness which It has in common with all waters.

स्यात्कृष्णनामचरितादि सिताप्यविद्यापित्तोपतप्तरसनस्य न रोचिका नु ।
किन्त्वादरादनुदिनं खलु सैव जुष्टा स्वाद्वी क्रमाद्भवति तद्गदमूलहंत्री ॥७॥

7. The process of chanting the Holy Name:—The sugar candy of chanting the Holy Name, Form, Attributes and Revels of Śrī Kṛṣṇa finds no flavour or relish in the tongue embittered by the bile of nescience or Avidyā. But when taken every day with great gusto it becomes flavoury and gradually destroys the root-cause of the malady. Be it remembered that sugar candy cures the bilious disorder while chanting the Holy Name of Kṛṣṇa uproots the forgetting of the true nature of our real self and Kṛṣṇa.

[Śrīla Rūpa Gosvāmī Prabhu, the World-Teacher, has established 'Śrauta-Panthā' or Process of Revelation and discarded 'Tārka-Panthā' or Process of Induction which rejects all phenomenal existence as Māyā leading ultimately to a Summation of all negations known as Abstract Brahman or Impersonalism, *i.e.,* Nirviśeṣavāda. Just as the rise of the sun dispels the gloom that enshrouds the phenomenal world or the tasting of sugar candy cures the bilious disorder, so the complete surrender in body, mind and words at the Lotus Feet of the Holy Name of Śrī Kṛṣṇa, identical with Kṛṣṇa Himself, at once dispels the gloom of ignorance or 'Avidyā' from our minds and awakens in our unalloyed existence the Divine Love for Kṛṣṇa which is the eternal function of all *Jīva*-souls. A patient cannot cure himself. It is the efficient doctor who can cure the patient of his illness. So, a conditioned soul cannot liberate himself from the bondage of Māyā, unless and until he submits himself whole-heartedly to the Lotus Feet of

the *Sat Guru* (the manifestive Aspect of the Absolute Person) and listens to His Transcendental Words identical with the Supreme Lord Śrī Kṛṣṇa Himself.]

तन्नामरूपचरितादिसुकीर्तनानुस्मृत्योः क्रमेण रसनामनसी नियोज्य ।
तिष्ठन् व्रजे तदनुरागिजनानुगामी कालं नयेदखिलमित्युपदेशसारः ॥८॥

8. The process of bhajana or confidential service following in the wake of Śrī Rūpa Gosvāmī:—Engaging the tongue and the mind respectively in the constant chanting of and contemplating upon the Holy Name, Form, Qualities and Revels of Śrī Kṛṣṇa identical with Him, the devotee must spend all his time dwelling in the Blissful Realm of Vraja rendering service to Śrī Kṛṣṇa under the guidance of his Divine Master Who is one of His most beloved Associates serving the Divine Couple with confidential love. This is the essence of all transcendental teachings.

वैकुण्ठाज्जनितो वरा मधुपुरी तत्रापि रासोत्सवाद्
वृन्दारण्यमुदारपाणिरमणात्तत्रापि गोवर्द्धनः ।
राधाकुण्डमिहापि गोकुलपतेः प्रेमामृताप्लावनात्
कुर्यादस्य विराजतो गिरितटे सेवां विवेकी न कः ॥९॥

9. What is pre-eminently the Supreme Place of Loving Devotion or 'bhajana'?

Mathurā is superior to Vaikuṇṭha—the Realm of Lakṣmī-Nārāyaṇa, on account of its (Mathurā being the Birth-site of the Supreme Lord Śrī Kṛṣṇa) manifestive aspect in the mundane plane; again Vṛndāvana is superior to Mathurā owing to the Dance Rāsa Līlā enacted therein by Śrī Kṛṣṇa and the Gopīs; Govardhana (the Hill that enkindles Divine Love) is superior to Vṛndāvana in consequence of the *Copula Spiritualis* of the Bountiful Hands (Kṛṣṇa) with Rādhā; and Rādhā-Kuṇḍa (Pool of Rādhā) is

superior to Govardhana owing to the flood of ambrosial Love of the Lord of Gokula (Kṛṣṇa). Who is not so conscientious but renders confidential service to the Divine Couple in Rādhā-Kuṇḍa lying at the slope of the Hill Govardhana?

कर्मिभ्यः परितो हरेः प्रियतया व्यक्तिं ययुर्ज्ञानिन-
स्तेभ्यो ज्ञानविमुक्तभक्तिपरमाः प्रेमैकनिष्ठास्ततः ।
तेभ्यस्ताः पशुपालपङ्कजदृशस्ताभ्योऽपि सा राधिका
प्रेष्ठा तद्वदियं तदीयसरसी तां नाश्रयेत् कः कृती ॥१०॥

10. Who stands foremost among the devotees?

The Jñānīs (salvationists) are superior to the Karmīs (elevationists), the former being declared to be favoured by the Lord; the devotees who are free from the sphere of empiric knowledge are superior to the Jñānīs, on account of their steadfast inclination to devotion to the Absolute Person; those who serve Śrī Kṛṣṇa with unswerving loving attachment are superior to the aforesaid devotees; the milkmaids of Vraja are superior to the loving devotees mentioned above; but superior to those milkmaids of Vraja stands Śrī Rādhikā, the most Beloved Consort of Śrī Kṛṣṇa to Whom Her Kuṇḍa is as Beloved as Herself. Which clever person exists who does not take absolute shelter in Her Lotus Feet and Her Kuṇḍa?

कृष्णस्योच्चैः प्रणयवसतिः प्रेयसिभ्योऽपि राधा
कुण्डं चास्या मुनिभिरभितस्तादृगेव व्यधायि ।
यत्प्रेष्ठैरप्यलमसुलभं किं पुनर्भक्तिभाजां
तत्प्रेमेदं सकृदपि सरः स्नातुराविष्करोति ॥११॥

11. Why is Rādhā-Kuṇḍa so much exhalted?

The Receptacle of intense love for Kṛṣṇa is Rādhā—the most Beloved of His Consorts. The sages also declare the superior excellence of the

Rādhā-Kuṇḍa in respect of bhajana or devotional worship. When the Divine Love of Kṛṣṇa which is hardly attainable by even the most favourite person, is vouchsafed by the selfsame Rādhā-Kuṇḍa even to one who bathes once in It, what need to speak of Its effect on the devotees?

MANAḤŚIKṢĀ

(*Śrīla Raghunāthadāsa Gosvāmī Prabhu*)

म नः शि क्षा

गुरौ गोष्ठे गोष्ठालयिषु सुजने भूसुरगणे
स्वमंत्रे श्रीनाम्नि व्रजनवयुवद्वन्द्वशरणे ।
सदा दम्भं हित्वा कुरु रतिमपूर्वामतितरा-
मये स्वान्तर्भ्रातश्चटुभिरभियाचे धृतपदः ॥१॥

I. O Mind! my brother! I fall down at your feet and implore you that you may relish unprecedented and excessive Rati or Dawning of Love in the constant remembrance of the Spiritual Guide, the cow pens, the cow-herds or the milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth, *i.e.*, the pure Brāhmaṇas, your own live 'Mantra' (Transcendental Hymns heard from the Divine Master which releases the mind from the bondage of Māyā), the Holy Name of Śrī Kṛṣṇa and the Divine Youthful Couple of Vraja, casting aside all thoughts of egotism of the mundane plane, at all times and under all circumstances.

न धर्मं नाधर्मं श्रुतिगणनिरुक्तं किल कुरु
व्रजे राधाकृष्णप्रचुरपरिचर्यामिह तनु ।
शचीसूनुं नन्दीश्वरपतिसुतत्वे गुरुवरं
मुकुन्दप्रेष्ठत्वे स्मर परमजस्रं ननु मनः ॥२॥

II. O Mind! Never care a fig for piety or impiety inculcated in the Vedas. Render eternal

confidential service to the Lotus Feet of Śrī Rādhā-Kṛṣṇa in Vraja. Meditate constantly on the Lotus Feet of the Son of Śrī Śacī—one and the same with the Son of the lord of Nandīśvara and Those of the Divine Master Who is the Best Beloved of the Supreme Lord Śrī Kṛṣṇa.

यदीच्छेरावासं व्रजभुवि सरागं प्रतिजनु-
र्युवद्वन्द्वं तच्चेत् परिचरितुमारादभिलषेः ।
स्वरूपं श्रीरूपं सगणमिह तस्याग्रजमपि
स्फुटं प्रेम्ना नित्यं स्मर नम तदा त्वं शृणु मनः ॥३॥

III. O Mind! If you cherish an ardent desire for an eternal Abode to render loving service to the Divine Youthful Couple in the groves of Vraja actuated by spontaneous inclination in every birth, then listen:—Contemplate and offer obeisances, every now and then, with definite expressions of Love at the Lotus Feet of Śrī Svarūpa, Śrī Rūpa with His following and His elder brother Śrī Sanātana.

असद्वार्तावेश्या विसृज मतिसर्वस्वहरणीः
कथा मुक्तिव्याघ्रा न शृणु किल सर्वात्मगिलनीः ।
अपि त्यक्त्वा लक्ष्मीपतिरतिमितो व्योमनयनीं
व्रजे राधाकृष्णौ स्वरतिमणिदौ त्वं भज मनः ॥४॥

IV. O Mind! Eschew the company of the idle gossips as they are no better than harlots who steal away the most precious jewel, *viz.*, the heart's proneness to serve Śrī Kṛṣṇa. Do not listen to the suave utterances of the witch Mukti (salvation) as she is no better than a tigress ever ready to swallow outright your eternal serving mood. Shun even the aptitude for worshipping Lakṣmī-Nārāyaṇa which tends to carry you to the Majestic Realm of Vaikuṇṭha. Render eternal loving service to Śrī

Rādhā-Kṛṣṇa in Vraja which confers Divine Love for Them on the servitors.

असच्चेष्टाकष्टप्रदविकटपाशालिभिरिह
प्रकामं कामादिप्रकटपथपातिव्यतिकरैः ।
गले बद्धा हन्येऽहमिति बकभिद्वर्त्मपगणे
कुरु त्वं फुत्कारानवति स यथा त्वां मन इतः ॥५॥

V. O Mind! The wicked deeds backed by the evil propensities of lust, anger, etc., waylay the holy pilgrims in their spiritual pilgrimage, like highway robbers, by fastening the noose of illusion round their necks and ultimately gag them to death. To ward off this dangerous quandary, do shout for help in the names of the adherents of the Killer of Baka (the demon representing crookedness) to deliver you from their terrible grips. (Kṛṣṇa killed the demon Baka, one of the followers of Kaṃsa).

अरे चेतः प्रोद्यत्कपटकुटिनाटिभरखर-
क्षरन्मूत्रे स्नात्वा दहसि कथमात्मानमपि माम् ।
सदा त्वं गान्धर्वागिरिधरपदप्रेमविलसत्-
सुधाम्भोधौ स्नात्वा स्वमपि नितरां माञ्च सुखय ॥६॥

VI. O Mind! Do you not see the ass of hypocrisy or crookedness? Why do you bathe in its urine and burn yourself and myself too? Bathe eternally in the nectarine Ocean of Love-Dalliance of Gāndharvā-Giridhara (Rādhā-Kṛṣṇa) and make yourself and make myself happy.

प्रतिष्ठाशाधृष्टा श्वपचरमणी मे हृदि नटेत्
कथं साधुः प्रेमा स्पृशति शुचिरेतन्ननु मनः ।
सदा त्वं सेवस्व प्रभुदयितसामन्तमतुलं
यथा तां निष्काश्य त्वरितमिह तं वेशयति सः ॥७॥

VII. O Mind! The aspiration of vainglory is dancing in my heart like an impudent dog-eating

Pariah woman. How could it be possible for my heart so long under her influence to be blessed with the Holy Love? Render, therefore, eternal loving service to the most Beloved Commander-in-Chief of the Lord (Śrī Gurudeva) Who will instantly save you from her clutch and confer on you the most precious gift of Love for the Divine Couple.

यथा दुष्टत्वं मे दवयति शठस्यापि कृपया
यथा मह्यं प्रेमामृतमपि ददात्युज्ज्वलमसौ ।
यथा श्रीगान्धर्वाभजनविधये प्रेरयति मां
तथा गोष्ठे काक्वा गिरिधरमिह त्वं भज मनः ॥८॥

VIII. O Mind! In order to purify myself from crookedness and hypocrisy, the All-Merciful Śrī Kṛṣṇa has manifested this ever Blissful Abode of Vṛndāvana, in the mundane plane. Do go and roam about the pasture land of Vṛndāvana in quest of the Divine Couple weeping and singing all the while Their Eternal Qualities and Revels in praise. Then the All-Merciful Kṛṣṇa will be graciously pleased to confer on you the most confidential principle of Śrī Rādhā's loving service resplendent with the ambrosial Love for Śrī Kṛṣṇa.

मदीशानाथत्वे व्रजविपिनचन्द्रं व्रजवने-
श्वरीं मन्नाथत्वे तदतुलसखीत्वे तु ललिताम् ।
विशाखां शिक्षालीवितरणगुरुत्वे प्रियसरो-
गिरीन्द्रौ तत्प्रेक्षाललितरतिदत्वे स्मर मनः ॥९॥

IX. O Mind! Contemplate on the Divine Moon of the grove of Vraja as the Lord of my Mistress Rādhā and Herself as the only Mistress of my soul. Meditate on the Lotus Feet of the milkmaid Lalitā as Her matchless confidante, and those of the maid Viśākhā as the Expert in instructing all kinds of arts to please the Divine Pair. Cast a wistful glance at

the most Beloved Rādhā-Kuṇḍa and the Mountain-in-Chief, *i.e.*, Govardhana as the bestowers of Blissful Divine Love for the Holy Couple.

रतिं गौरीलीले अपि तपति सौन्दर्यकिरणैः
शचीलक्ष्मीसत्याः परिभवति सौभाग्यवलनैः ।
वशीकारैश्चन्द्रावलिमुखनवीनव्रजसतीः
क्षिपत्याराद् या तां हरिदयितराधां भज मनः ॥१०॥

X. O Mind! Render eternal confidential service to Śrī Rādhā—the most Beloved Consort of Śrī Kṛṣṇa—Who, by Her exquisite glow of beauty has dimmed the lustre of Rati (Cupid's consort) and Gaurī (Śiva's consort); Who, by Her untold good luck, has eclipsed the fortune of Śacī (Indra's consort), Lakṣmī (Nārāyaṇa's Consort) and Śrī Satyabhāmā (the Lord's Consort in Dvārakā) and Who, by Her incomparable subduing power of Love, has thrown in the background the Love of other Consorts, such as, Candrāvalī—the leader of a bevy of new maids of Vraja.

[Rādhā is the Life of the Life of Kṛṣṇa. She is the Source of all delight to Kṛṣṇa. She is the Pure Self-Conscious Exhilarating Energy of Kṛṣṇa Who is never accessible to a devotee without Her graceful glance.]

समं श्रीरूपेण स्मरविवशराधागिरिभृतो
व्रजे साक्षात्सेवालभनविधये तद्गणयुजोः ।
तदिज्याख्याध्यानश्रवणनतिपञ्चामृतमिदं
धयन्नीत्या गोवर्द्धनमनुदिनं त्वं भज मनः ॥११॥

XI. O Mind! Meditate whole-heartedly as a handmaid of Śrī Rūpa on the Lotus Feet of Śrī Rādhā-Giribhṛt (Holder of the Hill Govardhana). Engage yourself as one of the confidantes of the

Divine Couple for the veritable service of the Blessed Pair. Drink deep regularly without fail and perfectly the nectar arising from the fivefold devotional service to Govardhana (Who is one and the same with Kṛṣṇa) which consists in hearing, chanting, meditating, worshipping and greeting Śrī Kṛṣṇa and His Holy Name identical with Him.

मनःशिक्षादैकादशकवरमेतन्मधुरया
गिरा गायत्युच्चैः समधिगतसर्वार्थतति यः ।
सयूथः श्रीरूपानुग इह भवन् गोकुलवने
जनो राधाकृष्णातुलभजनरत्नं स लभते ॥

He who sings aloud with melodious voice these eleven excellent monologues considering himself as one of the followers of Śrī Rūpa Gosvāmī is blessed with the most precious gem of confidential loving service of Śrī Rādhā-Kṛṣṇa in the groves of Gokula (Vṛndāvana) which is the Highest End of human existence.

CHAPTER XXVI

THE LORD'S TEACHING IN A NUTSHELL BY ṬHĀKURA BHAKTI VINODA

आम्नायः प्राह तत्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं
तद्भिन्नांशांश्च जीवान् प्रकृतिकवलितान् तद्विमुक्तांश्च भावात् ।
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं
साध्यं तत्प्रीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

Ṭhākura Bhakti Vinoda, the great pioneer of pure devotion and the Founder of the present Gauḍīya Mission, who was the Descended Power of the Supreme Lord Himself making His Teaching once again acceptable to all, my Divine Master, has summarised in a nutshell the Teachings of Śrī Caitanya Mahāprabhu in the above śloka, the English rendering of which is as follows:—

(1) The self-revealed Vedic Truths descending from the Absolute Person through the preceptorial line of succession are known as 'Āmnāya'. They declare that—

(2) Kṛṣṇa (Hari) is the Supreme Principle without a second,

(3) He is always vested with infinite potency,

(4) He is the nectarine ocean of all 'Rasas',

(5) The *Jīva*-souls are His marginal or borderland discrete parts,

(6) Marginally situated, the *Jīva*-souls in their fallen state are liable to be enthralled by Prakṛti or Māyā, the Deluding External Potency of the Lord,

(7) Lying in between the Cit (Internal Spiritual) and Acit (External Deluding Cosmic) Potencies of the Lord, the *Jīva*-souls are freed from the shackles of the triple qualities of Māyā by the loving service of the Supreme Lord Śrī Kṛṣṇa,

(8) All spiritual and mundane phenomena are simultaneously distinct and non-distinct manifestations of the Supreme Lord Śrī Kṛṣṇa. This is known as the '*Acintya-Bhedābheda-Prakāśa*' of the Lord. It is 'Acintya', *i.e.,* inconceivable in as much as the rational attributes of human beings are quite incapable of understanding or even approaching the Divine Sphere of the Lord except by His Mercy,

(9) Śuddha-Bhakti, *i.e.,* unalloyed devotion, which is the eternal function of all *Jīva*-souls, is the only means of attaining Divine Love, the *summum bonum* of human existence,

(10) Kṛṣṇa-Prema or Divine Love is alone the Final Desideratum of Spiritual existence.

THE TEN BASIC PRINCIPLES

The Supreme Lord Śrī Kṛṣṇa-Caitanya Mahāprabhu taught these truths, also known as the 'Ten Basic Principles', to the people of the world.

I. The Vedas are self-revealed truths. They come down to us through the lips of the genuine devotees of the Supreme Lord *viz.,* Brahmā, Nārada, Veda-Vyāsa, etc., in the chain of unbroken preceptorial succession. They are the true criteria of all

real knowledge. They establish the following nine principal doctrines as fully proved conclusions, with the help of auxiliary sources of knowledge, *viz.*, perception, inference, analogy, etc. Reasoning or logical argument being powerless due to its limitation within the scope of time and space, has no efficacy by itself in establishing the Transcendental truths. The Vedas are, therefore, the only positive evidence in matters spiritual. The nine fully proved conclusions are as follows:—

II. Śrī Kṛṣṇa is the one universal Absolute Person worshipped by Brahmā, Śiva and all the gods. The Attributeless Brahman is the effulgent Aspect of His Divine Form. The immanent Paramātmā, the Primal Cause of the universe, is the partial Aspect of the Supreme Lord Śrī Kṛṣṇa Who is the Dearest Lover of Śrī Rādhā and Whose Complexion is likest that of a fresh nimbus-cloud.

III. May the Supreme Lord Śrī Kṛṣṇa Who is identical with His Internal Self-Conscious Energy and yet independent of His Powers, be glorified. The Intermediate or Marginal *Jīva*-Potency and the External Māyika (Deluding) Potency, though co-existent, are not identical with Him. He lords it over all His Powers. He is the Sole Proprietor of all His Potencies, spiritual and mundane. Despite the manifestations of His Potencies in the spiritual and mundane planes by His inconceivable Power, He remains ever unchanged and untransformable.

IV. May Śrī Kṛṣṇa, the Spiritual Eros of all Amorous Games in Vraja be triumphant, Who is ever immersed in the ocean of 'Rasa', Who exhilarates Himself and His devotees through His 'Hlādinī' Energy (Energy that gives eternal delight), Who disports Himself as the Chief Centre of all Divine Expressions of Love through His pure self-conscious

'Samvit' Energy (Energy of Cognition), and Who manifests His Own Form, His spiritual Abode and all spiritual entities for His eternal Pastimes through His Energy of Eternal Expansion of Existence known as 'Sandhinī' Energy.

V. The *Jīva*-souls are the atomic parts of the All-Pervading Over-Soul, like the sparks of a blazing fire. Like the rays of the sun, they are inseparably connected but are not identical with the Over-Soul Who is the Lord of Māyā, His Deluding Potency. The *Jīva*-soul even in his unfettered state is liable to be enthralled and infatuated by the triple qualities of His Deluding Potency, Māyā.

VI. Those who have forgotten their real nature through hankering after selfish enjoyment or renunciation of mundane phenomena and have turned their backs against the Supreme Lord Śrī Kṛṣṇa, are punished by the threefold noose of ignorance of His Deluding Potency, are enshrouded by the double envelopes of gross and subtle bodies and are hurled down to the enigmatic labyrinth of 'Karma', enjoying for a while the pleasures of heaven or suffering by turns the terrible miseries of hell.

VII. If, in course of this erratic sojourn, the conditioned soul comes in contact with a true devotee or a Vaiṣṇava saturated with the intense love of Śrī Kṛṣṇa and finds relish to follow the devotee in the track of devotion, he is released from his Māyika imprisonment by the constant hearing and chanting of the Transcendental Qualities and Glories of the Holy Name of Śrī Kṛṣṇa, emanating from his holy lips. His heart then becomes pure and transparent, and in that transparent heart he sees reflected the real Nature of the Supreme Lord Śrī Kṛṣṇa disporting with all His Entourage in the Blissful Realm of Vraja and also that of his own pure self enjoying the blissful

state of Divine Love in the company of the Absolute-realised souls (Bhāg., Canto I, Ch. 7, 4-7).

VIII. Śrī Kṛṣṇa is the Supreme Lord of all His Potencies. The spiritual, the mundane and the *Jīva*-worlds are the transformations of His Potencies—Spiritual, Māyika and Marginal, respectively. The theory of illusion as propounded by the Monistic school is untenable and false, as it is opposed to the 'Śrutis' or Self-revealed Truths. It is the dirty filth of Kali-Yuga, the age of controversy, hypocrisy and self-sufficiency. The Doctrine of *Acintya-Bhedābheda* (simultaneous existence of distinction and non-distinction between Kṛṣṇa, the *Jīva* and the world) is the pure theistic principle approved by the 'Śrutis'. In matters purely spiritual, Divine Love ensures spiritual perfection and is ever triumphant.

IX. When a neophyte renders the ninefold spiritual services of hearing, chanting, meditating, serving the Holy Feet of the Lord, worshipping, greeting, doing all that pleases Him, friendship and self-resignation to the Supreme Lord Śrī Kṛṣṇa in obedience to the behest of the *Sat Guru,* he attains ' Rati ' or the Dawning of Love at the Lotus Feet of Śrī Kṛṣṇa.

X. When a devotee attains maturity in his spiritual practices, he realises his eternal nature, which enkindles him to render confidential loving services to the Divine Young Couple in Vraja under the guidance of his Divine Master Who is also a confidante of the Divine Consort of Kṛṣṇa. The acme of his life in this world is attained when he is blessed with the eternal loving service in the Amorous Games of the Divine Pair in the bower of Vraja—a blessing which brings upon him the nonpareil treasure of Divine Bliss endowed in the highest principle of worshipful service.

A devotee who is imbued with the natural aptitude for the eternal service of Śrī Kṛṣṇa must be well acquainted with the inner principles or truths of the Scriptures. He must discriminate the following underlying principles of the Sāttvata Śāstras (especially—the Śrīmad-Bhāgavata), *viz.*, "Who is Kṛṣṇa?" "Who am I?" "What is Vaikuṇṭha or Vṛndāvana?" "What is this phenomenal world?" "What is the nature of Māyā?" "How to get rid of her?" "What is the relationship that exists between Kṛṣṇa and all these manifestations?" He must discard by all means the theory of illusion which is rank atheism, all acts of piety and impiety and all sorts of sacrilege against Viṣṇu and Vaiṣṇavas. Such conduct will, no doubt, enable him to drink the Nectarine Bliss of Divine Love as the result of his chanting the Holy Name of Kṛṣṇa in the company of His genuine devotees.

By taking recourse to the elixir of these Ten Basic Principles, a *Jīva* can shake off his malady of 'Avidyā' or ignorance of the Principles mentioned above and regain the eternal function of loving service of his unalloyed self to the Divine Couple in the Blissful Realm of Vraja under the benign guidance of his Spiritual Preceptor.

OCTET IN PRAISE OF THE DIVINE MASTER

(*Śrīla Viśvanātha Cakravartī*)

श्री श्री गुर्वष्टकम्

His Causeless Grace to fallen souls

संसारदावानललीढलोकत्राणाय कारुण्यघनाघनत्वम् ।
प्राप्तस्य कल्याणगुणार्णवस्य वन्दे गुरोः श्रीचरणारविन्दम् ॥१॥

1. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master, Ocean of Bliss,

appearing like a thick cloud laden with mercy, pouring the shower of Divine Blessings for the deliverance of the fallen souls scorched by the wild fire of abject worldliness.

His loving devotion to Śrī Caitanya Mahāprabhu

महाप्रभोः कीर्तननृत्यगीतवादित्रमाद्यन्मनसो रसेन ।
रोमाञ्चकम्पाश्रुतरङ्गभाजो वन्दे गुरोः श्रीचरणारविन्दम् ॥२॥

2. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Whose Holy Form has frequent horripilation, shivering and overflowing waves of profuse tears of joy and Whose mind is ever saturated with the loving gracefulness due to the performances of chanting, dancing and singing in accompaniment to the music inaugurated by the Supreme Lord (Śrī Kṛṣṇa-Caitanya).

His confidential service to the Holy Image or employing His disciples to the same service

श्रीविग्रहाराधननित्यनानाशृङ्गारतन्मन्दिरमार्जनादौ ।
युक्तस्य भक्तांश्च नियुञ्जतोऽपि वन्दे गुरोः श्रीचरणारविन्दम् ॥३॥

3. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Who is ever engaged in the eternal manifold services, *viz.*, dressing and decorating His Divine Image and cleansing the Temples besides inducing the devotees of the Lord to be similarly engaged.

He honours Mahāprasāda
with the Society of pure devotees

चतुर्विधश्रीभगवत्प्रसादस्वाद्वन्नतृप्तान् हरिभक्तसङ्घान् ।
कृत्वैव तृप्तिं भजतः सदैव वन्दे गुरोः श्रीचरणारविन्दम् ॥४॥

4. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Who always finds

His satisfaction in feeding the society of pure devotees of the Supreme Lord with fourfold Prasādam (*i.e.*, offerings made to the Holy Image) to their hearts' content.

He tastes eternally
Transcendental Revels of Divine Couple of Vraja

श्रीराधिकामाधवयोरपारमाधुर्यलीलागुणरूपनाम्नाम् ।
प्रतिक्षणास्वादनलोलुपस्य वन्दे गुरोः श्रीचरणारविन्दम् ॥५॥

5. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Who is every moment eager to taste the sweetness of the Infinite Transcendental Pastimes, Attributes, Beauteous Forms and the Holy Names of Śrī Rādhā-Mādhava.

He is the most Beloved of the Divine Couple
being an adept in all Their confidential services

निकुञ्जयूनो रतिकेलिसिध्यै या यालिभिर्युक्तिरपेक्षणीया ।
तत्रातिदाक्षादतिवल्लभस्य वन्दे गुरोः श्रीचरणारविन्दम् ॥६॥

6. I offer my humble obeisances to the beautiful Lotus Feet of my Divine Master Who is the most Beloved of the Divine Couple owing to His alertness in all confidential services planned by the sisterhood of the attending maids of Vṛndāvana for the fulfilment of the amorous games of the Youthful Pair in the groves of Vraja.

He is the direct delegated Internal Potency of the
Supreme Lord and is identical with Him as Ācārya

साक्षाद्धरित्वेन समस्तशास्त्रैरुक्तस्तथा भाव्यत एव सद्भिः ।
किन्तु प्रभोर्यः प्रिय एव तस्य वन्दे गुरोः श्रीचरणारविन्दम् ॥७॥

7. I make my humble obeisances to the beautiful Lotus Feet of my Divine Master Who is recognised

as the Lord Hari by all the devotees and is spoken of as such by all the Holy Scriptures and Who is yet verily the most Beloved Devotee of the Supreme Lord.

His Grace alone enables
one to attain Kṛṣṇa and Kṛṣṇa-Prema

यस्य प्रसादाद्भगवत्प्रसादो यस्याप्रसादान्नगतिः कुतोऽपि ।
ध्यायंस्तुवंस्तस्य यशस्त्रिसन्ध्यं वन्दे गुरोः श्रीचरणारविन्दम् ॥८॥

8. I make my humble obeisances to the beautiful Lotus Feet of my Divine Master Whose Grace alone enables one to receive Divine Blessings and bereft of Whose Grace there is no help anywhere and I serve Him by hymns and meditations on His Glories morning, noon and evening.

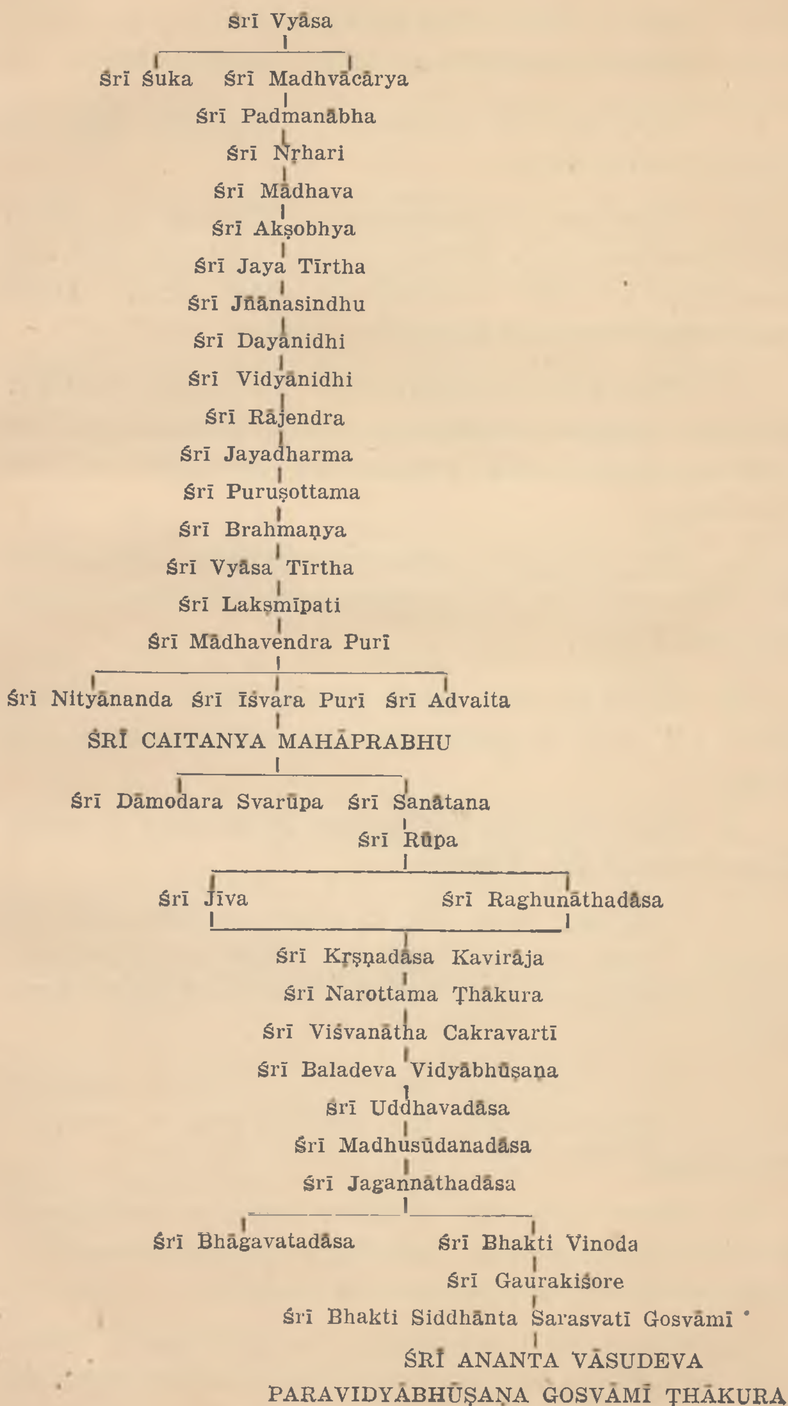
श्रीमद् गुरोरष्टकमेतदुच्चैर्ब्राह्मे मुहूर्ते पठति प्रयत्नात् ।
यस्तेन वृन्दावननाथसाक्षात्सेवैव लभ्या जनुषोऽन्त एव ॥

The person who reads aloud with all humility and simplicity this octet in praise of the beautiful Lotus Feet of the Divine Master at the early hours of dawn, surely attains the confidential service of the Lord after leaving this mortal coil.

N.B.—No one can be the *Sat Guru* without these fundamental qualities. A Sādhu and a *Sat Guru* are identical terms. A Sādhu cannot be a *Sat Guru* without being a true Vaiṣṇava possessing the above transcendental qualities.

THE DIVINE PRECEPTORIAL LINE
OF
ŚRĪ BRAHMA-MĀDHVA-GAUḌĪYA-ĀMNĀYA

ŚRĪ KṚṢṆA
|
Śrī Brahmā
|
Śrī Nārada
|
Śrī Vyāsa


Śrī Vyāsa
Śrī Śuka
Śrī Madhvācārya
Śrī Padmanābha
Śrī Nṛhari
Śrī Mādhava
Śrī Akṣobhya
Śrī Jaya Tīrtha
Śrī Jñānasindhu
Śrī Dayānidhi
Śrī Vidyānidhi
Śrī Rājendra
Śrī Jayadharma
Śrī Puruṣottama
Śrī Brahmaṇya
Śrī Vyāsa Tīrtha
Śrī Lakṣmīpati
Śrī Mādhavendra Purī
Śrī Nityānanda
Śrī Īśvara Purī
Śrī Advaita
ŚRĪ CAITANYA MAHĀPRABHU
Śrī Dāmodara Svarūpa
Śrī Sanātana
Śrī Rūpa
Śrī Jīva
Śrī Raghunāthadāsa
Śrī Kṛṣṇadāsa Kavirāja
Śrī Narottama Ṭhākura
Śrī Viśvanātha Cakravartī
Śrī Baladeva Vidyābhūṣaṇa
Śrī Uddhavadāsa
Śrī Madhusūdanadāsa
Śrī Jagannāthadāsa
Śrī Bhāgavatadāsa
Śrī Bhakti Vinoda
Śrī Gaurakiśore
Śrī Bhakti Siddhānta Sarasvatī Gosvāmī
ŚRĪ ANANTA VĀSUDEVA
PARAVIDYĀBHŪṢAṆA GOSVĀMĪ ṬHĀKURA

THE CHARACTERISTIC TRAITS OF TRUE GAUḌĪYA VAIṢṆAVAS

1. They are not advocates of idolatry either in gross or subtle form.

2. They are not iconoclasts. They do not deny the Transcendental Form of the Absolute nor the feasibility of the worship of the Arcā (Holy Descended Forms of Kṛṣṇa).

3. They are not apotheotic. They have realised faith in Avatāra or Descent of the Absolute on the mundane plane, and not in the ascension of the mundane.

4. They are not anthropomorphic. But they find this world to be the perverted reflection of the Absolute Realm.

5. They do not claim any lordship for themselves, but only the service of the Supreme Lord Śrī Kṛṣṇa.

6. They are true preceptors by seeking to serve all servants of the Absolute.

7. They are *bona fide* in every serving attitude towards Viṣṇu and Vaiṣṇavas. They are transcendental realists and not deluded idealists or psilanthropists.

8. They have no ambition to merge in the Zero of Impersonalism, the coveted goal of pseudo-rationalism.

9. They are not fruit-seekers or recipients of any remuneration for the aggrandizement or amelioration of their bodies and minds.

10. They are not addicted to the lusts of flesh. They do not quarrel with their position but strive to make the right use of the same.

11. They do not detest even their enemies. They find that none can harm their real selves but every one mercifully exposes their foreign incorporations for their real good.

12. They know themselves to be the most insignificant. Every entity in his or its proper position is an object of their service.

13. They possess the greatest patience. They desire to avail every help for serving the Absolute.

14. They have got all the real virtues as they serve only the Full Personality of the Absolute.

15. They cannot commit any offence. They have real natural love for all entities, and malice against none.

16. They have no aptitude for immorality. They know that malice cannot harm the soul of any entity against whom it may be directed.

17. They do not crave for any ambitious position in this world. They desire all honour to be offered to the Absolute and wish to serve as humble agents for the same.

18. They are truly loving to all human causes. They cherish the proper use of every mundane relationship and are not overpowered by mundane affinities.

19. They are never apathetic to *bona fide* servitors of the Personality of Godhead.

20. They are not greedy. They do not desire to trespass on other entities for their gratification.

21. They are not sensuous. They study the Pleasure of the Absolute as His unconditional subservients.

22. They do not run after sweet odour. They carefully distinguish between 'preyaḥ' (temporal pleasure) and 'śreyaḥ' (eternal good), and follow the latter in every sphere of life.

23. They are no mental speculationists. They are not merely critical and abnegating, but seek to be positively enlightened.

24. They do not apprehend any injury to the Absolute when Transcendental Relativity is observed in His Manifestive Specification. Transcendental Relativity is the Eternal Manifestive Phase of the Absolute.

25. They are not psilanthropists. They are not wise after and in consequence of their experience of this world.

26. They do not follow animism. The manifestation of life in this world is a distorted reflection of the life eternal.

27. They do not subscribe to the theory of self-annihilation. The Integer possesses three distinct Potencies. The individual infinitesimality is of the essence of the Intermediate Potency of the Integer.

28. They do not submit to undergoing any other penance than the positive method of invoking the Transcendental Sound identical with the Absolute.

29. They do not hanker after the different forms of Salvation. Salvationist thought involves depreciation of the proper function of the present position.

30. They do not indulge in any abuse or act involving moral degradation. This does not mean that they are automatons, but on the contrary they are fully rational and fully free.

31. They are always prepared to audience Transcendental Sound. This is both the Means as well as the Goal.

32. They abandon Yoga process altogether. No artificial mundane process can lead to Transcendence.

33. They are neither pessimists nor optimists. These complementary mentalities are the outcome of the abuse of one's freedom of initiative.

34. They equally respect Sāttvata, Pāñcarātrika and Bhāgavata systems. These are not identical but not incompatible.

35. They have no linguistic prejudices. They never favour reliance on mundane vocabulary.

36. They have no apathy for meditative performances. But this advanced process should not be attempted by neophytes who are quite ignorant of Transcendence.

37. They do not indulge in the artificial process of meditation which involves partial conception of phenomena. This is a mundane performance although it possesses an external resemblance to the spiritual process bearing the same name.

38. They do not calumniate others and are not vulgar. Every entity is offered the highest honour that is his due if he is approached as the unalloyed servitor of the Absolute.

39. They do not show jealousy to anybody. They rely fully on the power and aptitude of every entity for helping them to serve the Absolute better than what is otherwise possible.

40. They are no seekers of mundane virtue or piety. These have reference only to the present unwholesome position.

41. They are not busy for worldly holiness. It is a negative commodity and a deception.

42. They do not meddle or quarrel with anybody and are not impolite. They offer as a matter of grace to be employed in the service of the Absolute.

43. They always invoke 'vidvat rūḍhi' and avoid all 'ajña rūḍhi' impressions. They do not admit the help of ordinary grammar and lexicon as sufficient for verbal communications regarding the Absolute in any language.

44. They do not make friends with Godless men. This would make them aiders and abetters. But they offer their services to the proper self of every entity.

45. They always abide by constitutional dictations. They have no ambition of serving the Absolute in opposition to the Scriptures. Such ambition is due to unnecessary misunderstandings.

46. They are ever respecting all in the measure and by the method that is free from malice.

47. They are not pedantic. They follow the unconditional submissive method for serving the Absolute by His Causeless Grace.

48. They do not identify Godhead with Phenomenal Nature. Nature has a subordinate reference to Godhead as His condemned eclipsing Potency.

49. They are not pantheists nor idealists. This is the necessary corollary from the error of identifying Godhead with Nature.

50. They are rational to perfection. They admit no adulteration as this has no lien in the Transcendence.

51. They do not confuse body, mind and soul with one another. These specifications are real and distinct manifestations of the respective Potencies.

52. They do not confuse earthly amour with Transcendental Love. The former is the perverted reflection of the latter.

53. They do not abuse their free will by cultivating improper affinity with the eclipsed phase of the entity.

54. They do not entertain (a) polytheism, (b) henotheism or (c) kathenotheism. These are unsatisfactory and untenable mental concoctions because (a) polytheism does not admit Absolute Integer, (b) henotheism does not admit specific Transcendental Entity and (c) kathenotheism does not distinguish between the mundane and the Transcendental by the relation of incompatibility.

55. They do not subscribe to the illusory theory and the methods of māyāvādīs. They admit the entity of this world as the perverted reflection of the Absolute Realm.

56. They do not undergo any privation like the fruit-seekers. They make the constructive use of all entities. Śrīmad-Bhāgavata has described them as endowed with all good attributes that can be conjectured. The Bhakti Philosophy follows the system of Nacheinander* as the Nabeinander† system is opposed to tracing Monotheism of undeviated knowledge.

57. They regard Vyāsa Deva or the Preceptor as the Divine Transparent Agent of the Absolute Personality through Whom the Śrutis manifest themselves to submissive souls. In the order of preceptor and disciple Vyāsa appears before His disciples as the Mahānta-Guru.

* Nacheinander means the theory of cause and effect.

† Nabeinander is the theory originating side by side as for example, God and Satan.

58. They accept Śrīmad-Bhāgavata as the only undisputed Scriptural Authority and serving the Supreme Lord as His consort as the highest form of worship.

59. They regard Śrī Kṛṣṇa-Caitanya as the Supreme Lord Himself and His Creed superior to all other creeds of the world because of Its Transcendental Nature.

60. They admit Kṛṣṇa-Prema as the *summum bonum* of human existence.

61. They accept Nāma-Saṃkīrtana in preference to all other methods of ' bhajana '.

62. They consider themselves as the spiritual atomic dusts of the Lotus Feet of the Servitors of the Servitors of the Supreme Lord Śrī Kṛṣṇa.

63. They have the clear conception of Brahman, Paramātmā and Bhagavān Who is the Lord of all Lords, and they worship Him with all confidence as the Lord of all Beauty, Truth and Harmony.

64. They do not confound the Nāma, Dhāma and Kāma of the Supreme Lord Śrī Kṛṣṇa with the sound, site and service of the phenomenal world.

CHAPTER XXVII

THE CONCLUSION

In conclusion, the writer begs to submit the following truths before the good sense of his benign readers. He should be failing in his duty if a true note is not struck in this brochure about the ontology and epistemology of the Līlā of Śrī Caitanya Mahāprabhu.

ONTOLOGY

Śrī Caitanya Mahāprabhu is the Absolute Truth Himself. He is the Unique Exponent of the Vedānta. His Deeds belong to the plane of Transcendence and cannot be gauged by our physical and mental senses. His Career is the Living Embodiment of the Śrīmad-Bhāgavata, the Repository of the revealed Transcendental Sound and the only Textbook of all Theistic Philosophy. He is the Living Embodiment of the highest and most intimate form of spiritual service of the Supreme Lord Śrī Kṛṣṇa. He is identical with Kṛṣṇa, not as the Enjoyer or Proprietor of all beings, sentient and insentient, but in the serving attitude of agonising separation-in-love for Kṛṣṇa, in the mood and glow of His Counter-whole Divine Consort Śrī Rādhikā. So He is the most liberal and munificent Giver of Divine Love. He is the Eternal Embodiment of Śrī Śrī Rādhā-Kṛṣṇa in one Body. In His essence He is Vrajendra-Nandana, the Spiritual Eros of Vṛndāvana, Whose complexion of nimbus-cloud is enveloped by the highest ecstatic divine emotion and golden hue of Śrī Rādhā's Mind and Body. The threefold desires for the fulfilment of which the Supreme Lord Kṛṣṇa made His Descent as Śrī Caitanya Mahāprabhu on this plane are:—(1) to realise the depth of Śrī Rādhā's love for Kṛṣṇa,

(2) to realise His own wonderful sweetness as tasted by Śrī Rādhā and (3) to experience the bliss Śrī Rādhā derives in His Divine Company (Cait.-Carit., Ādi., Ch. I, 6). This realisation is not possible for Kṛṣṇa in His Predominating Enjoying Disposition unless He assumes His Predominated Aspect of Śrī Rādhā as Śrī Caitanya Mahāprabhu. He is the Greatest World-Teacher. As such He is the Absolute Founder of the Yuga-Dharma which is Nāma-Saṃkīrtana—the Universal Church of the Age.

EPISTEMOLOGY

The knowledge of the Absolute Person should be obtained by self-surrender and submissive listening to the Transcendental Words of the Absolute-realised souls. The Absolute Truth has been handed down through the ages by an unbroken succession of unbiased Spiritual Preceptors, which is known as 'Śrauta-Panthā', *i.e.,* Path revealed through Transcendental Sounds or Words. The Transcendental Sound differs from the mundane sound in as much as the Former is identical with the Name, Form, Attributes and Entourage of the Entity denoted by the Sound, whereas the latter is not identical with the person or entity denoted by it. The Transcendental Sound is thus complete in Himself. When that Sound (identical with the Absolute Person) enters our ears, He does not require the help of other four senses to corroborate His validity—while it is quite contrary in the case of mundane sound. The Transcendental Sound is, therefore, known as the Divine Mantra or the Transcendental Regulator of the mind and senses from worldly speculations and percepts. The Absolute Person is obscured to the vision of the elevationists, salvationists and atheists who depend more or less on their mundane sense-experience.

SUPERIORITY OF HIS TEACHING

The superiority of His Teaching, therefore, consists in this, that He made fully known the Absolute Person Who was partially disclosed by the other four Inculcators of the Same, *viz.*, Śrī Viṣṇusvāmī, Śrī Rāmānuja, Śrī Madhva and Śrī Nimbārka. His Teaching is to be understood through loving service and self-surrender which is the keynote of all spiritual knowledge. "Punctilious observance of socio-religious laws, ritualistic worship of Viṣṇu, pilgrimage to all sacred shrines and a thorough study of the Vedas which have no access to the Supreme Personality of Śrī Caitanya Mahāprabhu, can never help us in comprehending the Deeds and Teaching of Śrī Caitanya Mahāprabhu, if not accompanied by loving service to His ardent and loyal devotees (Śrī Caitanya Candrāmṛta, Ch. IV, 22)." Hence, only the strict followers of Śrī Caitanya Mahāprabhu can obtain the full knowledge of the Absolute Truth. Dogmatism, sectarianism, superstition or self-sufficiency can never lead us to the path of spiritual progress.

DISTINCTION BETWEEN THE TWO DIVINE LĪLĀS

Kṛṣṇa is Gaurasundara in Navadvīpa, in His Predominated Aspect of Śrī Rādhā primarily for realising the threefold desires mentioned above and secondarily for the propagation of His Holy Name and Love all over the globe, in order to fix the minds of all beings on the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa, the Acme of salvation; and Gaurasundara is Kṛṣṇa in Vraja in His Predominating Enjoying Mood Who is the only Viṣaya-Vigraha worshipped by the fivefold Āśraya-Vigrahas. So there should be no misconception and misinterpretation of Kṛṣṇa's Gaura-Līlā in Navadvīpa and Gaurasundara's Kṛṣṇa-Līlā in Vṛndāvana. Kṛṣṇa's Gaura-Līlā is not only

meant for Siddhas, but specially for Sādhakas (neophytes) also, and Gaurasundara's Kṛṣṇa-Līlā is meant for those who have attained Siddhi or perfection in their 'bhajana'. So Gaura-Līlā is the most munificent of all Kṛṣṇa-Līlās ever manifested on this plane of three dimensions. It confers the greatest boon upon a neophyte to make him eligible for understanding Kṛṣṇa-Līlā in his perfect body. This simultaneous distinction and non-distinction between the Names, Forms, Attributes, Entourage, Deeds and Realms of Kṛṣṇa and Gaurasundara is not comprehensible by limited human understanding.

THE TWO MORE DESCENTS OF THE LORD, *VIZ.*, THE HOLY NAME AND THE HOLY IMAGE

In accordance with the words of Śrī Caitanya Mahāprabhu (Cait.-Bhāg., Madhya, Ch. XXVII, 47-49), when the Supreme Lord disappears from empiric view, His Divinity manifests Himself in two seemingly different but essentially identical Forms, *viz*:—(1) in the Form of Arcā (Holy Image), the highest form of worship of the Pāñcarātra-Cult and (2) as Transcendental Word or Holy Name, Whose chanting is the highest form of worship of the Bhāgavata-Cult. Although both these Manifestations are Divine, still His Holy Image or Śrī Mūrti does not open the spiritual eyes of His worshipper to enable him to visualize His Divinity, steeped as he is in the gloom of ignorance of his real self. So, the Supreme Lord Śrī Caitanya Mahāprabhu has appeared as Bhaktivinoda-Gaura-Vāṇī in order to enlighten us with the real knowledge of both the Arcā Mūrti as well as that of the Transcendental Word identical with Kṛṣṇa's Name, Form, Attributes, Entourage, Revels and His Kingdom. Hence, Ṭhākura Bhakti Vinoda is regarded and adored as the great Pioneer of pure devotion of the present age, Who has brought eternal



Sree Murtis
Installed and daily worshipped at Sree Chaitanya Math
at Sree Mayapur, Navadwip

good to the world, by manifesting in His train Bhaktivinoda-Gaura-Vāṇī in our midst, to Whom an unconditional surrender and submissive listening are absolutely necessary for comprehending Śrī Caitanya Mahāprabhu and His Doctrine of Divine Love. So, Bhaktivinoda-Gaura-Vāṇī is the Mercy-Incarnate to bless us with the constant association of the Līlās and Teachings of Śrī Caitanya Mahāprabhu and of those that are imbued and saturated with Them.

THE WORSHIP OF ŚRĪ MŪRTI (HOLY IMAGE)

Ṭhākura Bhakti Vinoda entrusted His life's mission to His Successor His Divine Grace Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Who has blended the systems of the Pāñcarātra and the Bhāgavata into one homogeneous whole. In almost all the preaching centres* established in different parts of the country of which Śrī Caitanya Maṭha stands in the forefront and is the Parent Maṭha, His Divine Grace has introduced the worship of the Holy Vigraha (Śrī Mūrti) for the safety of His neophyte disciples, lest they should turn themselves gnostics or psilanthropists. It is impossible for a man to perform any physical or mental activity without the help of concrete objects or mental images. The objection to Image-worship is ultimately an objection to all physical or mental activity for the purpose of worship. Śrī Caitanya Mahāprabhu rejects idolatry but considers Śrī Mūrti (Vigraha) worship as one of the essential means of spiritual enlightenment. It has been pointed out that the

* The following are the principal centres all over India, in Burma and England:—

Allāhābād, Benāres, Bhuvaneśvara, Bombay, Calcutta, Chittāgong, Cuttack, Dacca, Darjeeling, Delhi, Gayā, Hardwar, Kovur, Kuru-kṣetra, London, Lucknow, Madras, Muttra, Mymensingh, Nimsār, Patna, Purī, Rangoon, Sarbhog, Śrīdhāma Māyāpura and almost all the Islands of Navadvīpa, Vṛndāvana, etc.

Supreme Lord is Personal, All-Beautiful and All-Love. Sages like Veda-Vyāsa and other Ācāryas have seen that All-Beautiful Śyāmasundara Form in their souls' eyes and have left for us descriptions of that Beautiful Form. Of course those descriptions regarding the All-Beautiful Form of the Lord are Transcendental. Hence truth is perceivable in those descriptions. According to those descriptions one delineates or worships a Śrī Mūrti and beholds the Blissful Lord of his heart with intense delight. Is that wrong or sinful? Those who say that God has no Transcendental Form and yet imagine a false form for worship, either material or mental, are certainly idolatrous. But those who behold the Transcendental Form of the Supreme Lord in their souls' eyes, carry that impression as far as possible to the mind and then give out an emblem for the development of the devotional aptitude of the spiritual neophyte, are by no means idolatrous. While visualizing a Śrī Mūrti, one should not see the gross or subtle form of the Vigraha but the spiritual Absolute Person with his or her spiritual eyes opened by his or her Gurudeva with the spike of Transcendental Knowledge. So idolatry and Śrī Mūrti-worship are two different things. The worship of Śrī Mūrti is different from that of any mundane object, gross or subtle. Just as the Holy Name of the Supreme Lord descends to the plane of our aural reception without being transformed into a mundane word or sound, so the Holy Form of the Supreme Lord Śrī Kṛṣṇa manifests His Descent in the Forms of Śrī Mūrti through eight different media, *viz.*, stone, wood, iron, paint, script, clay, mind and precious gem (Bhāg. Canto XI, Ch. 27, 12).

No one is eligible for the worship of the Holy Image (Śrī Vigraha) until one has been initiated into the Transcendental Knowledge by the *Sat Guru* of the

identity of the Holy Image with the Absolute Person Who descends or manifests His Eternal Beautiful Form through the media of Para (the Supreme Reality), Vyūha (His Extension), Vaibhava (His Form of Might), Paramātmā or Antaryāmī (His Pervaded and Permeated Form) and Arcā (His Holy Image). One is relieved of the most common delusive twofold errors, *viz.,* (a) error of idolatry and (b) error of Impersonalism, by the worship of the Holy Image and the Holy Name in the manner enjoined by the Scriptures.

The iconoclast is as much an idolater as the maker of idols. Nay he is a worse idolater as he believes God to be a formless void or empty space. This is the miserable plight of an intellectualist or a gnostic. His Divine Grace, therefore, introduced the worship of Śrī Mūrti in every spiritual centre to prevent a tiro in spiritual practices from turning into an idolater, gnostic or an atheist.

INDIA AND HER MISSION TO THE WORLD

भारत भूमिते हैल मनुष्य जन्म यार ।
जन्म सार्थक करि' कर पर-उपकार ॥

(Cait.-Carit., Ādi., Ch. IX, 41).

India has, from time immemorial, been called the land of Bharata or Bhāratavarṣa. It is the spiritual land that is meant by the name of Bhāratavarṣa. King Bharata belonged to the eternal spiritual community of Vaiṣṇavas who follow faithfully the highest Cult of Bhakti by rendering unalloyed service to the Supreme Lord Śrī Kṛṣṇa, instead of hankering after the fourfold pursuits of 'dharma', 'artha', 'kāma' and 'mokṣa' which are universally coveted by all the fallen souls who inhabit this world. It is for re-establishing Vaiṣṇavism or *Sanātana-Dharma* (Eternal Religion of Divine Love) and for protecting the Sādhus in their

propaganda work of the said Dharma against the tyrannical oppressions of the demoniac characters, that Śrī Kṛṣṇa or His Avatāras descend in Bhāratavarṣa. Hence Bhāratavarṣa is the cradle of religion or pure devotion to the Absolute Person. Śrī Kṛṣṇa sometimes sends His Agents to teach the people of other countries the transitory and miserable end of all worldly pursuits and thereby win them to a desire for salvation or moral elevation. By such intellectual and ethical upheaval, the *summum bonum* of human life, *viz.,* pure devotion to the Supreme Lord Śrī Kṛṣṇa, has never been attained. The *Daiva-Varṇāśrama-Dharma* which is part and parcel of *Sanātana-Dharma* serving as a stepping stone thereto, obtains only in India, though it is now in a moribund state. The Vedas, the Upaniṣads (the crest-jewels of the Vedas), the Histories,—especially the two Epics, *viz.,* the Rāmāyaṇa, the Mahābhārata—and the Purāṇas boldly vindicate the highest spiritual culture and civilization of India, ancient and modern.

India is thus the most sacred country in the world; and in India, the province of Bengal stands foremost. In Bengal, the land of Gauḍa is the most liberal and munificent, as most of the followers of Śrī Caitanya Mahāprabhu sanctified this land by their appearance. In Gauḍa-Maṇḍala, Navadvīpa or the Nine Islands, signifying the nine methods of pure devotion, stand pre-eminent in respect of moral and spiritual culture. In Navadvīpa, Antardvīpa or Śrīdhāma Māyāpura is the Sanctum Sanctorum, as she bears in her bosom the Birth-site of the Supreme Lord Śrī Caitanya Mahāprabhu, Who is Śrī Kṛṣṇa Himself appearing in this mundane plane with His Entourage in order to bestow on all, irrespective of caste, creed or colour, the highest gift of Divine Love which no Avatāras ever did before in any age or in any country. It is, therefore, a great boon to be born in India.

There are three kinds of birth. The first is the *seminal birth* from parents. A man is elevated from his seminal birth and becomes a *dvija* (twice-born) when he unconditionally submits to the *Sat Guru* with a view to leading a spiritual life and the *Sat Guru* or the Ācāryadeva initiates him with the Holy Name and Mantra and endows him with spiritual investiture which enables him to listen to and utter the Transcendental Words or Mantras of the Vedas and worship the Supreme Lord Viṣṇu and His eternal associates the Vaiṣṇavas, without which his '*dvijatva*' (Brāhmaṇahood) becomes null and void. Such an initiated man is known as a Pāramārthika Brāhmaṇa. When such a Pāramārthika Brāhmaṇa realises the Transcendental nature of his own real self and that of the Supreme Lord Śrī Kṛṣṇa by taking recourse to the only means of hearing and chanting the Holy Name, known as 'bhajana', he is then designated as a Bhāgavata and is entitled to attain his *third birth* or the highest spiritual realisation. A human being is in this way awakened and an awakened soul can awaken all other sleeping or dormant souls. Such an Absolute-realised soul can redeem the whole world. This awakening of all human souls by means of Nāma-Saṃkīrtana is known as 'Para-upakāra' or Eternal Good or Munificence in the highest sense of the term. All other kinds of relief to body and mind in the name of altruism are temporary in as much as both the donors and recipients thereof are perishable.

Being endowed with a human form in India, especially in Bengal and more especially in Antardvīpa (in Navadvīpa), the land of self-surrender, if anybody fails to take absolute shelter in the Lotus Feet of the Supreme Lord Śrī Caitanya Mahāprabhu, his life as a human being is bound to prove a miserable failure in the path of his eternal spiritual progress.

The process of unconditional submission to the real Spiritual Preceptor is not to be confounded with the show of imperfect submission that is pretended to be offered by one conditioned soul to another in this world. The process of spiritual submission implies a prior effective realisation of the Transcendental nature of the Preceptor and is, in fact, brought about by the causeless mercy of the Preceptor operating from above the plane of mundane apprehension. Unless this important point is sufficiently attended to, no spiritual result can be expected to follow from the offer of lip-submission that alone is possible for the conditioned soul till he is prepared to pray sincerely for and is actually helped by the power of Mercy of the real Preceptor. The spiritual process alone possesses the real and progressive dynamic quality while every mundane activity tends to neutralization.

THE WRITER'S PRAYER FOR BLESSINGS

The humble effort of the author in writing this brochure is nothing but the outcome of a sincere desire of associating himself with Bhaktivinoda-Gaura-Vāṇī, in delineating a short sketch of the Līlā and Teachings of the Supreme Lord Śrī Caitanya Mahāprabhu. The sensationalists, historians, archaeologists, allegorists, and the so-called learned people of the world, with their pedantic speculations and vaunt of empiric knowledge are often apt to fall into the errors of producing many spurious matters in their attempt to depict Śrī Caitanya Mahāprabhu and His Cult, in accordance with their mental mould. But, unlike them, the author has carefully abandoned the deluding and defective process of empiricism and has strictly followed the process or path of Revelation of the Divine Sound through the Apostolic line of succession from the Supreme Lord Śrī Caitanya Mahāprabhu, through Śrīla Svarūpa-Sanātana-Rūpa-Raghunātha-Kṛṣṇadāsa - Narottama - Viśvanātha - Baladeva - Jagan-

nātha - Bhakti Vinoda - Gaurakiśora- Śrīla Siddhānta Sarasvatī to Paramahaṃsa Śrī Śrīmad Ananta Vāsudeva Paravidyābhūṣaṇa Gosvāmī Mahārāja, the Present Ācārya in the Divine Preceptorial Line of the Gauḍīya-Āmnāya. Just as Śālagrāma (Nārāyaṇa Śilā) is available only in the flowing stream of the river Gaṇḍakī, so the Living Deeds and Teaching of the Supreme Lord Śrī Caitanya Mahāprabhu find full expression only in the hearts of those who put themselves in tune with the ever-flowing thought-currents of Bhaktivinoda-Gaura-Vāṇī. With the utterance of the following ślokas delineating the Glories of his Gurudevas for his soul's enlightenment and purification and with an anxious expectation of making them a beacon-light to those for whom they are so seriously intended, the author humbly ventures to place this brochure, though so briefly and inadequately written, in the hands of his sympathetic readers.

श्रीचैतन्यमनोऽभीष्टं स्थापितं येन भूतले ।
स्वयं (सोऽयं) रूपः कदा मह्यं ददाति स्वपदान्तिकम् ॥१॥

आददानस्तृणं दन्तैरिदं याचे पुनः पुनः ।
श्रीमद्रूपपदाम्भोजधूलिः स्यां जन्मजन्मनि ॥२॥

नामश्रेष्ठं मनुमपि शचीपुत्रमत्र स्वरूपं
रूपं तस्याग्रजमुरुपुरीं माथुरीं गोष्ठवाटीम् ।
राधाकुण्डं गिरिवरमहो ! राधिकामाधवाशां
प्राप्तो यस्य प्रथितकृपया श्रीगुरुं तं नतोऽस्मि ॥३॥

(1) "When shall I be blessed with the Lotus Feet of Śrī Rūpa Gosvāmī Prabhu who has established in the world the super-excellence and glory of Pure Devotion, the desired object of Śrī Caitanya's Heart."

(2) "With a blade of grass between my teeth, I fervently pray time and again, that I may become a particle of the Holy Dust of the Lotus Feet of Śrīla Rūpa Gosvāmī Prabhu whenever and wherever I may be born."

(3) "I bow down my head to the Beautiful Lotus Feet of my Divine Master Who, out of His Causeless Mercy, has blessed me with the

नम ॐ विष्णुपादाय कृष्णप्रेष्ठाय भूतले ।
श्रीमते भक्तिसिद्धान्तसरस्वतीतिनामिने ॥
श्रीवार्षभानवीदेवीदयिताय कृपाब्धये ।
कृष्णसम्बन्धविज्ञानदायिने प्रभवे नमः ॥
माधुर्योज्ज्वलप्रेमाढ्यश्रीरूपानुगभक्तिद ।
श्रीगौरकरुणाशक्तिविग्रहाय नमोऽस्तु ते ॥
नमस्ते गौरवाणीश्रीमूर्तये दीनतारिणे ।
रूपानुगविरुद्धापसिद्धान्तध्वान्तहारिणे ॥४॥

वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥५॥

Supreme Holy Name, the Divine Mantra, the service of the Son of Śacī, Śrīla Svarūpa-Rūpa-Sanātana Gosvāmī Prabhus and their followers, the Supreme Abode of Mathurā, the blissful Bowers of Śrī Rādhā-Kṛṣṇa, the Divine Śrī Rādhā-Kuṇḍa and the Govardhana Hill, and implanted in my heart the desire for the loving service of Śrī Śrī Rādhā-Govinda in Vṛndāvana."

(4) "Leaving aside all mundane egotism, I, in the end, make my humble prostrated obeisances to my Divine Master Paramahaṃsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Prabhu, Who is the same as the All-pervading Viṣṇu, Who is the best beloved of All-Love Kṛṣṇa in this world, the most intimate Confidante of the beautiful daughter of Vṛṣabhānu, the Ocean of Mercy, Who is the Giver of the discriminating knowledge of my relationship with Kṛṣṇa, Who is endowed with the treasure of Love resplendent with all exquisite mellowness, the Giver of loving devotion through obedience to Śrī Rūpa Gosvāmī, Who is the concentrated Embodiment of the potency of Mercy of Śrī Gaurasundara. I again make my humble obeisances to the beautiful Form of the Word of Śrī Gaurasundara, Who dissipates the gloom of all false speculations directed against the conclusions of the followers of Śrīla Rūpa Gosvāmī Prabhu."

(5) "I also offer my humble prostrated obeisances to the Lotus Feet of the Vaiṣṇavas, Who are the Wish-Yielding Trees, the Oceans of infinite Mercy, and the Redeemers of the fallen."

INDEX OF CITATIONS

BHAKTI-RASĀMṚTA-SINDHU

ITIHĀSA-SAMUCCAYA

KAṬHOPANIṢAD

KĀVYA-PRAKĀSA

KṚṢṆA-KARṆĀMṚTA

KŪRMA PURĀṆA

NĀRADĪYA PURĀṆA

NṚSIṂHA PURĀṆA

PADMA PURĀṆA

PADYĀVALĪ

PRABHĀSA KHAṆḌA

SAṂKṢEPA
BHĀGAVATĀMṚTA AND SĀTTVATA-TANTRA

ŚRĪMAD-BHAGAVAD-GĪTĀ

* In page 7 *for* Canto IV, *read* Canto III.

* *For* X, Ch. 48, 22 *read* X, Ch. 48, 26.

* *For* XI, Ch. 23, 53 *read* XI, Ch. 23, 57.

ŚLOKAS WITH ENGLISH RENDERINGS

INDEX

NAMES OF AVATĀRAS, PERSONAL NAMES ETC.

NAMES OF PLACES

NAMES OF RIVERS

GLOSSARY

ABSOLUTE. The word has often been used to denote Kṛṣṇa, the Supreme Person, Who is independent of any reference other than Himself. He is, therefore, also designated in the Śāstras as ' Sambandha ' or ' Reference '.

ABSTRACT BRAHMAN. The empirically undefinable Principle of Transcendence conceived or realised as the Ultimate Reality. The term ' Brahman ' is used in the Upaniṣads in this sense. It is the name of the transcendental effulgence that surrounds the positive Realm of the Absolute like the zone of light surrounding the disc of the sun. The term ' Brahman ' is used by the gnostics in a negative sense. Abstract Brahman in the Negative Aspect of the Absolute Person.

ĀCĀRYA. Spiritual Guide or Guru. A Divine Agent Who is thoroughly versed in the true meaning of the Śāstras, practises the perfect service of Kṛṣṇa and is competent to re-establish and maintain fallen souls in the service of Kṛṣṇa.

ADVAITA SCHOOL. Indian gnosticism represented by Śrī Śaṅkarācārya and his followers.

AGE. The four ' Yugas ' make up the Indian Cycle of the ' Ages '. They are Satya (or Kṛta), Tretā, Dvāpara and Kali.

AKIÑCANA-BHAKTA. Pure devotee who does not seek for anything on his own personal account.

ALTER EGO. Nityānanda or Balarāma is ' the Other Self ' of Śrī Caitanya or Kṛṣṇa. They are the same Person as the Latter, differing only in Colour and Function. They are the Manifestive Forms of the Majesty of the Absolute. They are the Servitor Absolute.

ANTI-THEISTIC. That which is averse to theism proper.

APPEARANCE. Manifestation of a transcendental entity to the mundane view.

ĀRATI. The ceremony of the waving of lighted lamp in front of the Holy Image by way of worship.

ARCĀ MŪRTI. The Visible Form of the Absolute worshipped by rituals.

ASCETIC. The word has been used as the equivalent of ' Yogī ' as well as ' Sannyāsī '.

ASCETICISM. Practice of austerities, specially by the 'Yogīs'.

AṢṬĀṄGA-YOGA. The eightfold process of yoga, *viz.*, yama, niyama, āsana, prāṇāyāma, dhyāna, dhāraṇā, nidhidhyāsana and samādhi.

AVATĀRA. Descent of Kṛṣṇa in any of His Forms to the mundane plane. The word is also specifically used to denote the periodical descending Forms Who are Divine Portions of Garbhodaka-Śāyī Viṣṇu.

BASIL. Tulasī plant. A plant of the genus *Ocymum.*

BENĀRES SCHOOL. Same as Śaṅkara Kevalādvaita school which has its principal seat of propaganda at Benāres.

BHAGAVADĀVEŚĀVATĀRA. Descent of Kṛṣṇa by the Mode of His Superimposition on an elected *Jīva.*

BHĀGAVATA. It means (1) Crest-Jewels of the Purāṇas, *viz.*, 'Śrīmad-Bhāgavata' in which the Līlās of Śrī Kṛṣṇa and His Avatāras are narrated and also (2) any genuine devotee of Kṛṣṇa.

BHĀGAVATA-CULT. Religion embodying the worship of Kṛṣṇa.

BHAJANA. Intimate, purely spiritual worship of the Name of Kṛṣṇa.

BHAKTA-BHĀGAVATA. 'Bhāgavata' in the sense of a devotee of Kṛṣṇa.

BHAKTI-YOGA. Practice of Bhakti or pure devotion to the Absolute Person Kṛṣṇa.

BLISS. 'Ānanda'. The Principle of unceasing unmixed happiness inhering in Kṛṣṇa.

BRAHMĀ. The progenitor of the mundane world; the first of the *Jīvas,* who sprang from the Navel-Lotus of Garbhodaka-Śāyī Viṣṇu.

BRAHMACĀRĪ. One belonging to the first of the four Āśramas; literally, one who serves the Brahman.

BRĀHMAṆA. The highest of the four Varṇas, who is possessed of the realisation of undifferentiated transcendence as the great, final, nourishing Principle (Brahman).

BRAHMĀṆḌA. Literally, 'Egg of Brahmā'; Egg-shaped mundane world.

BRAHMA-SŪTRA. The textbook of Vedānta Philosophy by Śrī Veda-Vyāsa in the form of Aphorisms. It classifies and systematizes the teaching of the Upaniṣads, or the highest teaching of the Vedas.

BṚHASPATI. The learned priest and preceptor of the gods in heaven.

CAITANYA BHĀGAVATA. Narrative of the first half of the Career of Lord Caitanya in Bengali verse by Ṭhākura Vṛndāvanadāsa, a devoted follower of Lord Nityānanda, the Other Self and Most Beloved Associate of Lord Caitanya. It is the earliest systematic account of the Līlā of Lord Caitanya in Bengali and is a contemporary work.

CAITANYA CARITĀMṚTA, by Kṛṣṇadāsa Kavirāja Gosvāmī contains the narrative of the latter half of the career of Lord Caitanya in Bengali verse. Kṛṣṇadāsa was the disciple of the six Gosvāmīs of Vṛndāvana and wrote his work towards the close of the 16th century A.C.

CARA LAND. Cara is a Bengali word meaning 'land formed in river-bed' by deposit of silt.

CAR-FESTIVAL of Śrī Śrī Jagannātha Deva at Purī in Orissa is held annually usually in the month of Āṣāḍha when the Śrī Mūrti of Jagannātha Deva, Balarāma and Subhadrā are taken in a procession of three huge Cars (Rathas) from the Temple of Śrī Jagannātha Deva (Nīlācala) to Śrī Guṇḍicā-Mandira (Sundarācala).

CAṬAKA. (Parvata), a high sand-hill on the sea-shore at Purī.

CĀTURMĀSYA. Observance of abstinence from enjoyment in various forms during the four months of the rainy season. This is a part of the Varṇāśrama regulations.

CIḌĀ-DADHI. Combination of flattened rice and curd (Bengali).

CONSORT. Svarūpa-Śakti; Own Spiritual Power of Kṛṣṇa.

COURT PAṆḌITA. A learned person attached to the court of a prince.

ḌAIVA-VARṆĀŚRAMA-DHARMA. The duties enjoined upon those who belong to the Varṇāśrama community, based upon

the principles of Varṇa (natural dispositions) and Āśrama (stages of life of a man of the world), organised for the spiritual end.

DAṆḌA-MAHOTSAVA. A spiritual festival held as an apparent penalty of a devotee.

DARŚANA means literally 'seeing'. It also means 'Philosophy'. The sight of Kṛṣṇa is the only real 'seeing'.

DESCENT. 'Avatāra'. The visible appearance of a Divine Entity on the plane of mundane sense-perception.

DEVATĀ-KĀṆḌA. A section of the Vedas dealing with the gods and their respective Mantras.

DEVOTION. Bhakti. Bhakti is defined as the eternal, unalloyed natural serving function of the soul in the unconditioned state.

DISAPPEARANCE. The withdrawal of a Divine Entity from the plane of mortal perception.

DVĀPARA-YUGA. The third Age of the cycle of the four Ages.

ELEVATIONIST. Karmī or one who does work with a selfish end in view.

EMPIRIC SCHOOL, as distinguished from transcendental, or purely spiritual. Those who follow exclusively the lead of the physical body and material mind.

FLUTE. The Divine Flute is Kṛṣṇa's Own musical instrument. He attracts all entities by the Sound of His Flute. This is utterly incomprehensible to human understanding without anthropomorphising. So is every other particular regarding Kṛṣṇa.

FRUITIVE ACTION. Sakāma-karma or activity for obtaining any of the desirable objects of this world, *viz.*, dharma, artha, kāma and mokṣa. The fruit of such action is enjoyed by the person who performs the act.

GANDHARVA. An inhabitant of the region of the same name mentioned in the Hindu mythology.

GANGES. The holy stream Gaṅgā issuing from the Feet of Kṛṣṇa and manifesting Her appearance in the form of a visible river of that name to the view of mortals.

GAUḌA-DEŚA. The Land of Gauḍa. The term 'Gauḍa' belongs to the transcendental vocabulary and means 'appertaining to Transcendental Śvetadvīpa, the Own Divine Realm of Lord Caitanya'. It is not any mundane tract of land.

GAUḌĪYA. An inhabitant of Gauḍa-Deśa; a follower of Lord Caitanya.

GNOSTICISM. Jñāna or empiric knowledge.

GOKULA. In the land of Vraja. Gokula is Goloka appearing in visible form on the mundane plane.

GOLOKA. The highest sphere of the Divine Realm, being Kṛṣṇa's own Abode.

GOPĪ. Spiritual milkmaid of Vraja. The word means 'one who is eligible for the service of Kṛṣṇa as a matter of right'.

GOSVĀMĪ. Lit., one who is master of his senses. A *bona fide* teacher of religion possessing spiritual authority over the whole world.

GOVARDHANA ŚILĀ. Lit., a chip of stone from Govardhana Hill. Kṛṣṇa in His Form of Govardhana Śilā.

GOVINDA BHĀṢYA. Gauḍīya commentary of the Brahma-Sūtras by Śrī Baladeva Vidyābhūṣaṇa which was compiled in the 18th century A.C. by the command of Śrī Govinda Deva in the temple of Galta in Jaipur, Rajputana, to which place the Śrī Mūrti of Govindajī had been taken from Vṛndāvana, when by Emperor Aurangazeb's orders a part of Govindajī's Temple at Vṛndāvana was demolished. The commentary was written for proving the right of the Gauḍīya Vaiṣṇava community to belong to the orthodox fold of the Vedic Religion which right had been challenged by the followers of the Nimbārka Sampradāya who were trying to oust the Gauḍīya Vaiṣṇavas from the worship of Śrī Govindajī on that pretext.

GRANTHA-BHĀGAVATA. The Book Śrīmad-Bhāgavata as distinguished from the devotee of Kṛṣṇa or 'Bhakta-Bhāgavata.'

GṚHASTHA. Householder; one belonging to the second of the four Āśramas of the Varṇāśrama community.

GUṆĀVATĀRA. The Descent of Viṣṇu, alloyed with the principle of guṇa of the material energy.

GUÑJĀMĀLĀ. Garland made of Guñjā flowers.

GURU. See under 'Spiritual preceptor'.

HARI. The Supreme Lord Kṛṣṇa.

HENOTHEISM. The view that the Vedic gods are personified aspects of natural forces which are concrete expressions of the Impersonal Brahman. This word is used as equivalent of Pañcopāsanā as interpreted in the light of Śaṅkara's commentary on the Vedānta-Sūtra.

HINDU. The word has been used in the sense of a follower of henotheistic interpretation of the Vedic Religion, which is almost the equivalent of Smārta.

HISTORY. A record of mundane events from mundane experience. It is distinct from the transcendental narrative of the Līlā of Viṣṇu and the Vaiṣṇavas.

HLĀDINĪ. The most fundamental aspect of the Divine Spiritual Potency. The word literally means that which gladdens the Absolute Person.

ILLUSIONIST. A follower of the ordinary interpretation of Vedānta as given by Śaṅkara according to which all concrete experience is illusory or false. It is the equivalent of māyāvādī.

INITIATION. The process by which the conditioned soul is imparted consciousness of transcendence and is, therefore, freed from the power of nescience.

JĪVA. The individual soul as distinct from Divinity and Divine Power in the Forms of Svarūpa-Śakti and Māyā-Śakti. The nature of the *Jīva* is that of an infinitesimal detached particle of the Divine Spiritual Potency appearing in the marginal position between the spiritual and mundane worlds.

JÑĀNA. Empiric knowledge as distinct from real knowledge is called Sambandha-jñāna or Divya-jñāna.

JÑĀNA-KĀṆḌA. The portion of the Veda dealing with Jñāna, but ordinarily used with reference to the empiric interpretation of the Upaniṣads.

JÑĀNA-YOGA. The phrase literally means communion through Jñāna.

JÑĀNĪ. The possessor of Jñāna.

KALI-YUGA. The last Age in the cycle of the four Ages. 'Kali' literally means discord. The Age of discord.

KARMA. Good work for one's own pleasure as opposed to the Pleasure of the Absolute Person.

KARMA-KĀṆḌA. The portion of the Veda dealing with Karma.

KARMA-YOGA. Communion through Karma.

KARMĪ. The performer of Karma.

KĀYASTHA. One of higher hereditary castes into which Hindu society is divided.

KEŚĀVATĀRA. The Descent of the Absolute as Kṛṣṇa and Baladeva was brought about, according to an interpolated story in the Scriptures by the Will of Nārāyaṇa out of His torn Hair.

KHAṆḌAGUḌA. Molasses in the refined solid condition.

KĪRTANA. Vocalization, uttering with the lips. The word is used to denote the service of the Absolute in the form of His worship as Vocalized Divine Sound manifesting His Descent on the serving lips of His pure devotees. It is the highest form of transcendental activity (see under Nāma-Saṃkīrtana).

KṢATRIYA. The second of the four Varṇas or divisions of society by the test of spiritual disposition.

KULĪNA. Certain virtues ascribed by tradition to the highest hereditary castes.

LAKṢMĪ DEVĪ. Consort of Mahāprabhu. Same as Śrī.

LĪLĀ. Blissful Activity (Transcendental) of the Divinity and His pure devotees.

LĪLĀVATĀRA. A specific order of the Descended Forms of Viṣṇu.

LOTUS. The word is used in devotional literature as symbolizing the reference to Viṣṇu.

MĀDHVA-CULT. Vaiṣṇavism as promulgated by Śrī Madhvācārya.

MAHĀ-BHĀGAVATA. The highest order of pure devotees of Viṣṇu.

MAHĀBHŪTAS. The five principal elements, *viz.*, ether, air, fire, water and earth.

MAHĀ-MĀYĀ. The illusory Energy (see under Māyā).

MAHĀPRABHU. The Supreme Lord. The word is specifically used to denote the Supreme Lord Śrī Kṛṣṇa-Caitanya.

MAHĀPRASĀDA. Lit., the Great Mercy. Divine Holy Orts.

MAHAT-TATTVA. The ontology of the principle of Mahat or the primary form of matter.

MAṄGALA ĀRATI. Lit., auspicious waving of the light before the Holy Image. Technically the phrase means the ceremony that is performed at break of day when the offering of the worshipper's sincere hankering for service is made in the appropriate symbolic forms including the waving of the light.

MANIFESTATION. The appearance of a spiritual event as distinct from the occurrence of a mundane event with a first beginning in time.

MANTRA. The Holy Name addressed as a distant Recipient of service in the unredeemed conditioned state for the purpose of restoration to one's proper spiritual nature.

MANVANTARĀVATĀRA. The Descending Form of Viṣṇu during a particular Manvantara.

MAṬHA. A residential spiritual seminary.

MAUṢALA-LĪLĀ. The episode of the narrative of the Śrīmad-Bhāgavata which describes the destruction of the Yadus by means of a muṣala (mace).

MĀYĀ. The deluding adjunct of Divine Power.

MLECCHA. The word is used in the Śāstras to designate a person belonging to communities which are opposed to the Varṇāśrama principles in their worldly activities.

MONISTIC SCHOOL. The typical Monistic school in India is that which follows the interpretation of the Vedānta-Sūtras by Śrī Śaṅkarācārya (see under Benāres school).

MUKTI. Emancipation from the bondage of Māyā which is effected by the attainment of the service of Viṣṇu and Vaiṣṇavas.

MŪRTI. The Holy Form (see under Arcā Mūrti).

NAIMIṢĀRAṆYA SCHOOL. The Bhāgavata school with its headquarters at Naimiṣāraṇya. This school holds that Śrīmad-Bhāgavata is the real Bhāṣya or commentary of the Vedānta-Sūtras.

NĀMA. The Transcendental Holy Name of the Absolute Person identical with Himself.

NĀMĀCĀRYA. The practising teacher of the service of the Holy Name.

NĀMA-SAṂKĪRTANA. Congregational chant of the Holy Name.

NĀRĀYAṆA ŚILĀ. Nārāyaṇa in the Form of Śilā.

NAVADVĪPA. Lit., Nine islands. The name of a riverine tract of land comprising nine intercepted islands on either side of the Bhāgirathī about seventy miles above Calcutta. Lord Caitanya was born at Śrīdhāma Māyāpura (old Navadvīpa) that lies on the east bank of the Bhāgirathī (Ganges).

NYĀYA. Hindu logic.

PĀÑCARĀTRA-CULT. Ritualistic worship of the Śrī Mūrti of Viṣṇu as laid down in the Pañcarātra or Sāttvata Tantra.

PAṆḌITA. One well-versed in the principles of Relationship, Means as well as the Highest End of one's Spiritual Existence; one who is cognizant of the principles of liberation and bondage from Māyā.

PANTHEISTIC SCHOOL. The Smārtas as well as the pseudo-Vedāntists form the main Pantheistic schools among the Hindus. To them God is everything and everything is God.

PARAMAHAṂSA. Transcendental servitor of Viṣṇu.

PARAVYOMA. Super-mundane sphere known as Vaikuṇṭha.

PĀṢAṆḌĪ. Psylanthropic or Atheistic person.

PRAKṚTI. The unmanifest prime principle of material energy.

PRAṆAVA. Om ॐ. The Praṇava is the Seed of the Holy Name.

PRASĀDA. Lit., Grace; hence Viands offered to the Holy Image of Śrī Rādhā-Kṛṣṇa with loving devotion by a true devotee.

PREMA. Divine Love.

PULINDA. Name of a Mleccha tribe.

PURĀṆA. A division of the Vedic Literature being supplementary to the Vedic Saṃhitā.

PURUṢĀVATĀRA. Viṣṇu. There are three Puruṣāvatāras.

PUṢṬI-CULT. Promulgated by Śrī Vallabhācārya, a contemporary of Lord Caitanya, teaching the worship of Śrī Śrī Rādhā-Kṛṣṇa which Śrī Vallabhācārya appears to have learnt from Lord Caitanya.

RĀDHĀ OR RĀDHIKĀ. The most Beloved Consort of Kṛṣṇa. Counterwhole Absolute. The worship of Śrī Śrī Rādhā-Kṛṣṇa was practised from time immemorial. Jayadeva's Gīta-Govinda establishes the fullest manifestation of the Cult prior to the Advent of Lord Caitanya. The historical continuity has not been fully traced.

RĀMĀNUJA-CULT or the Doctrine of Differentiated Monotheism known as Viśiṣṭādvaita.

RĀSA. The Dance of Kṛṣṇa in the circle of the Gopīs.

RELIGION. The word is used as English equivalent of Dharma. It means real natural function of one's true self.

RENUNCIATION. Tyāga; Sannyāsa. It is not possible to serve Viṣṇu and Māyā at the same time. True renunciation is attained only in and by the service of Viṣṇu and Vaiṣṇavas.

REVELATION. The corresponding word is Avatāra or Descent of the Absolute Consciousness to the plane of human consciousness.

RUKMIṆĪ. The Chief Royal Consort of Kṛṣṇa of Dvārakā.

SĀDHU. The transcendental devotee of Viṣṇu.

ŚAKTYĀVEŚĀVATĀRA. Divine Descent through super-infusion of Divine Power.

ŚĀLAGRĀMA ŚILĀ. Holy pebble found in the beds of Gomati and Gaṇḍakī rivers. The Śālagrāma Śilā is the only object of the daily worship of a Brāhmaṇa.

SALVATIONIST. The equivalent of mumukṣu or gnostic.

SĀṂKHYA. The philosophy of twenty-four principles (five elements, five properties, five organs of sense, five organs of action, mind, intelligence, ego and puruṣa). It declares Prakṛti to be the cause of the universe. It is founded by Nirīśvara Kapila, who flourished in the Tretā-Yuga.

SAMVIT. Cognitive aspect of Divine Power.

SANĀTANA-DHARMA. Sanātana means for all time and Dharma means natural function. The phrase means the eternal function of the real self of every entity.

SAND-BANK-FEAST. 'Pulina Bhojana'. Dining out in the open in company on the sand-bank of a river under the shade of some big trees which grow spontaneously in the alluvial soil.

SANDHINĪ. That which joins together. The Aspect of the Power of Kṛṣṇa which brings about the manifestation of the visible form of the ingredients participating in the Revels of Śrī Kṛṣṇa.

SANNYĀSĪ. One belonging to the fourth Āśrama of the Varṇāśrama community.

SARVAJÑA (Parable of). The word Sarvajña literally means 'omniscient'. One who can inform about the past and future of a person by the method of divination. For the parable see page 117.

ŚĀSTRA. Lit., that which regulates. The revealed Scriptures which are obeyed by all who follow the Vedic Religion (see under Scripture).

SAT GURU. The real Spiritual Preceptor.

SATTVA. That of which anything is made. The stuff of a thing.

SATYA-YUGA. The first of the cycle of the four Ages.

ŚAVARA. An untouchable tribe.

SECTARIANISM. Attachment to a wrong sect and its views.

SENSE. 'Indriya'. There are altogether eleven senses.

ŚIKṢĀṢṬAKAM. The Teaching of Śrī Caitanya Mahāprabhu in eight stanzas composed by Himself.

SIN. 'Aparādha'. Offence against the Supreme Person and His votaries.

SINGLE-STAFF SANNYĀSĪ. 'Ekadaṇḍī Sannyāsī' who follows the monistic interpretation of the Vedānta-Sūtras by Śaṅkarācārya.

ŚIVA. One of the five chief gods worshipped by the Hindu henotheists. The god of destruction representing a principle of negation.

SIX GOSVĀMĪS. The group of the first Teachers of the Religion of Divine Love promulgated by Śrī Caitanya Mahāprabhu. They taught religion principally through books written by themselves. The literary works of the six Gosvāmīs (*vide* page 228 *fn.*) are the authoritative Scriptures of Gauḍīya Vaiṣṇavism.

SMĀRTA. Those Hindus who follow strictly the literal meaning of the Scriptures. From the word Smṛti which is applied to that division of the Śāstras which lays down sanctions and taboos for the religious regulation of the Hindu community.

SMṚTI. (See under Smārta).

SPIRITUAL PRECEPTOR. (See under Sat Guru). The function of the real Spiritual Preceptor is to re-establish fallen souls to a state of spiritual communion with the Absolute.

ŚRADDHĀ. Firm faith in Kṛṣṇa as the only Master Person.

ŚRĪ OR ŚRĪLA. It is affixed to the names of holy transcendental persons or other transcendental entities. It means that such entities are all-beautiful.

ŚRĪDHĀMA. The Transcendental Effulgent Abode of the Supreme Person.

ŚRUTI. That which is heard. The name of the revealed Scriptures containing in script the transcendental words heard by the seers.

ŚŪDRA. Lit., one who is subject to misery or grief. The lowest of the four Varṇas. A crooked person.

TAMAḤ. Gloom. Nescience. The quality of insentience.

THREE R'S. Lit., Reading, Writing, and Arithmetic. Rudimentary knowledge.

TRETĀ-YUGA. The second of the four Ages.

TRIDAṆḌĪ SANNYĀSĪ. A Sannyāsī carrying a triple staff. A Vaiṣṇava Sannyāsī. One who is self-controlled in word, body and mind.

TRITĀPAS. The triple misery, *viz.*, those arising from (a) sentient objects, (b) natural occurrences and (c) one's own self.

TULASĪ. Same as the milkmaid of Vraja bearing the name of Vṛndā whose grove is favourite Haunt of Śrī Kṛṣṇa.

UPANIṢAD. The philosophical supplement to the Vedic Saṃhitā, the Crest-jewel of the Vedas.

ŪRJĀ-VRATA. The observance of abstemiousness from worldly enjoyments during the four months of the monsoon for the exclusive service of Kṛṣṇa.

VAIKUṆṬHA. The Absolute Realm also called Paravyoma.

VAIṢṆAVA. A transcendental worshipper of Viṣṇu or Personal Godhead.

VAIŚYA. The third of the four Varṇas.

VĀNAPRASTHA. The third of the four Āśramas.

VARṆĀŚRAMA-DHARMA. Religion consisting in the observance of the regulations enjoined by the Śāstras upon the respective Varṇa and Āśrama.

VEDA. Lit., knowledge. The word is applied in a narrow sense to the Vedic Saṃhitā and the Upaniṣads. In the wider sense it means the body of transcendental knowledge revealed in the spiritual Scriptures.

VEDĀNTA-SŪTRAS. Aphorisms embodying the highest teaching of the Vedas, also called the Brahma-Sūtras.

VRAJA. The Realm of Vṛndāvana. Lit., the grove of Vṛndā. The Transcendental Woodlands which have the Scenes of the Revels of Śrī Kṛṣṇa.

VYĀSA-PŪJĀ. The worship of Śrī Vyāsa Deva through whom the Vedic Scriptures have been revealed to the world. The worship of the Spiritual Preceptor as a living successor of Śrī Vyāsa Deva.

WORLDS. The mundane and spiritual realms each of which is sub-divided into an infinity of worlds.

YOGA. Lit., communion. Ordinarily it means the process by which the mental activity is suspended through control of breath. An adept in the practice of Yoga is known as 'Yogī'.

YOGA-MĀYĀ. The Power of Kṛṣṇa which causes the manifestations of His Divine Transcendental Revels and Realms.

YUGĀVATĀRA. A Form of Viṣṇu Who manifests His Descent in a particular Yuga.